

Father Garesché

▼ LIFE'S ▼
LESSONS



Class BX 2350

Book G 225

Copyright N^o

COPYRIGHT DEPOSIT.

LIFE'S LESSONS

BOOKS BY FATHER GARESCHE

Published by Benziger Brothers

In Same Uniform Series

Each, Net, \$1.50; Postage, 10 Cents

THE PATHS OF GOODNESS. Some Helpful Thoughts on Spiritual Progress.

It is a most readable book.—*Catholic Bulletin.*

YOUR OWN HEART. Some Helps to understand it.

The Author knows how to talk of men's faults so as to inspire them to do better.—*The Fortnightly Review.*

YOUR SOUL'S SALVATION. Instructions on Personal Holiness.

We know of no spiritual book which deserves to have a larger vogue amongst Catholics.—*Rosary Magazine.*

THE THINGS IMMORTAL. Spiritual thoughts for everyday reading.

The subjects are most important, the treatment simple, practical and persuasive.—*Catholic World.*

YOUR INTERESTS ETERNAL. Our service to Our Heavenly Father.

He presents immortal truths in a direct way that enlists attention and arouses zeal.—*Catholic School Journal.*

THE MOST BELOVED WOMAN. The Prerogatives and Glories of the Blessed Mother of God.

It is enjoyable, very interesting, edifying and highly instructive.—*Dominicana.*

YOUR NEIGHBOR AND YOU. Our dealings with those about us.

Should be in every Catholic library and every busy Catholic should read it.—*St. Xavier's Calendar.*

SOCIAL ORGANIZATION IN PARISHES.

Net, \$2.75. Postage 15 Cents.

Brimful of ideas it will be of practical aid to Reverend Pastors in their varied Parish Activities, while Reverend Curates, Supervisors of Schools and Charitable Institutions, as also Officers in charge of and directing Sodalties, Societies and Fraternal Organizations will find it a practical guide for all purposes.



THE MADONNA OF THE ROCKS
Da Vinci

LIFE'S LESSONS

SOME USEFUL TEACHINGS
OF EVERY DAY

BY

REV. EDWARD F. GARESCHÉ, S.J.



NEW YORK, CINCINNATI, CHICAGO

BENZIGER BROTHERS

PRINTERS TO THE
HOLY APOSTOLIC SEE

PUBLISHERS OF
BENZIGER'S MAGAZINE

1921

BX 2350
.G-225

Imprimi Potest.

FRANCIS X. McMENAMY, S.J.,

Praep. Prov. Missouriianae

Nihil Obstat.

ARTHUR J. SCANLAN, S.T.D.,

Censor Librorum

Imprimatur.

✠ PATRICK J. HAYES, D.D.

Archbishop of New York

NEW YORK, July 19, 1921

OCT 20 1921

COPYRIGHT, 1921, BY BENZIGER BROTHERS

©Cl.A624899

2413-2-2 Oct. 1951

Dedication

On this feast of the Patronage of St. Joseph,
may that beloved Patriarch offer to his most
Virginal Spouse this little token of great love:

TO THE MOST BLESSED VIRGIN MARY,
TOWER OF DAVID

PREFACE

WE are all of us pupils in life's classes, forever getting our lessons, sometimes pretty sharp and hard ones, in the school of experience. Rude though it sometimes be, none other compares with it for excellence of teaching.

It is well for us though, to do as all good scholars do—to make a repetition now and then of the lessons we have learned. The following brief papers may serve to help in that interesting and profitable task of recasting and formulating for ourselves some of life's lessons.

Those readers in particular who come to this book after having gone through the preceding volumes—Your Neighbor and You, Your Interests Eternal, Your Soul's Salvation, The Most Beloved Woman, The Things Immortal, Your Own Heart, The Paths of Goodness, Children of Mary—will not need to be told that the purpose of this

book is practical, its style direct, its message personal.

We repeat once more our sincere thanks and appreciation to those kind friends, known and unknown, who have helped to give to this series so wide a favor. We ask too, once more, of all gentle readers, a prayer for the writer hereof.

Feast of the Patronage of St. Joseph.

CONTENTS

	PAGE
DEDICATION	5
PREFACE	7
OUR LITTLE KINGDOM	11
BY OTHER MEN	22
A VICE OF GOOD PEOPLE	33
DISCOURAGEMENT	44
OUR STRONGER WEAKNESSES	55
MIXED MOTIVES	67
ON BEING INDIVIDUAL	77
ON GOING TOO FAR	86
ABOUT DYING	97
THE HOLY ANGELS	107
ON MOTIVES	119
REPARATION	130
LIFE'S TEACHING	140
ON LEARNING HAPPINESS	150
CATHOLIC HOSPITALS	160
WILL YOU?	162
FAMILY PRAYER	164

	PAGE
WANTED	167
IN MISSIONARY DAYS	169
THE GOOD PEOPLE	172
THE HEART OF WORSHIP	175
CLOSER	177
AN EFFICIENT MEANS	180
THE PIETY OF LAY FOLK	183
A BOOK A YEAR	186
THE PATRONS OF ART	188
THE PEOPLE	191

LIFE'S LESSONS

OUR LITTLE KINGDOM

OLD writers on spiritual subjects love very much to make a comparison between our complicated selves with all our faculties and powers—an unruly lot, but governed in some sort by our will—and a temporal kingdom, the various classes and individuals of which are gathered together into a body politic and ruled by a king. They love to draw out the comparison, these benignant old writers, and to point out that the will is like a blind king seated on his throne and sending out his commands to this or that part of his kingdom. By his side sits his queen—the intelligence—who tells him how to rule, and, because he cannot see for himself, serves, so to speak, as his eyes to discern what is right or wrong, expedient or foolish. About him are grouped his courtiers—the faculties of the mind and of the body—which carry out his commands more or less

perfectly, while at the same time they besiege him for favors and deafen his ears with petitions. Sometimes their clamors almost drown the voice of the queenly intelligence, who speaks gently and low, while they howl and scream. The poor old king, swayed this way and that by these various voices, will have a hard time of it indeed unless he listens to the sweet, clear promptings of the intelligence. If he yields to the clamorous rantings of the passions, or the insistent demands of the senses, he will govern his kingdom all awry and bring it to ruin.

It is a fair comparison enough, and if we ponder on it, it will give us some light and some consolation concerning our often puzzling and vexatious selves. Once we understand the nature of our little kingdom and learn how it is to be governed, many of the puzzles of life and character resolve themselves. Our will is really the king of our entire being. This lordly faculty alone is free and can determine for itself its own deliberate actions. It can choose or refuse, grant or deny, act or refrain from action, of its own volition independently of circumstances and sometimes in direct contradiction to everything that is expected of it. It is a law to

itself, and, unlike the other faculties of the soul, the powers of the body and all inanimate nature, it can, under precisely the same circumstances, do now one thing, now another, perform now one action, now the opposite, in all this not swayed by exterior influences only, but moving itself by its own mysterious faculty of self-determination.

It is the freedom of this kingly faculty which gives great dignity to human nature, makes us responsible for our free actions and is at the foundation of merit and of guilt. In this we differ from all other material beings, that we are free and responsible. For this reason we deserve praise for choosing to do good and blame for choosing to do evil. If we were not free we should not be responsible and would therefore deserve neither blame nor praise for doing what we could not help. But having it in our power to do evil, we deserve credit for doing good; and because we might have done what was good but chose to do what was evil, we therefore deserve blame. Consequently, human beings are judged for their actions and esteemed or censured because their wills are free. Animals, which have not free will, and children or lunatics, who do not possess the use of their

free will, are not praised or blamed for what they cannot help. It is those who are free, and therefore responsible, who deserve and receive credit or condemnation for what they freely do.

Our free will, therefore, sits in the soul enthroned in rule, and all the day long through all our conscious hours is busy choosing good or evil. All the day long our senses, our imagination, memory and intelligence are presenting to this blind monarch suggestions, advice, petitions, warnings, pleadings, trying to get the will to do this or that, refuse one thing and grant another, yield to temptation or strongly choose what is good, turn away from this action and incline toward that other. In times of special stress, indecision, wavering or temptation we can almost feel the efforts of our will to come to a decision, make a choice, decide firmly for one part or the other. At the same time our consciousness informs us of the various influences which are tugging and straining at the will, dragging it now this way, now the other, trying their level best to get this blind monarch of our little kingdom to come their way and take their side.

But even in the quiet moments when we

are not conscious of any struggle, our will is still busy choosing, is still occupied in the government of the microcosm of our mind and body and soul. As circumstances come to our attention, as line after line of conduct is suggested to us, as all the small doors of opportunity which line our path open and close as we pass them, the will is forever busy picking and choosing, governing the way of the soul, determining for better or worse our path in the world. The history of our lives of merit and deliberate action will be found to consist on the day of our particular judgment merely of a history of the free actions of our will.

But though this kingly power sits firmly enthroned in the soul and governs also our body, the rule of the will is, in some regards, not despotic but politic. That is to say, there are many things in us which the will cannot control absolutely and directly, but which it must deal with in a roundabout way and rather by persuasion than by direct command. In regard to many things, of course, the will can immediately and definitely give orders which will be carried out upon the instant. When we are in good health our limbs are under the direct control of the will, and we

can raise our hand to strike or lift our eyes to heaven by merely willing to do so. In some mysterious way this command of the will gets from the soul into our members, and without our knowing how the thing happens or being able to explain our power, our hand rises when we wish it to do so and our eyes are lifted when we will to look upward.

But all the faculties of our body and soul are not in such complete subjection to the will. The imagination and the memory, not to speak of many bodily faculties, are only under the dominion of the will to a certain degree. Memory is freakish enough, but our imagination is still more so. The memory will recall things we do not care to recall, and will sometimes quite refuse to answer the command of the will to summon up some recollection that we much desire to recall. Sometimes the more we try to remember a thing the more our memory refuses; but when we give up trying to think of it, of a sudden it flashes back into our recollection. Over this faculty, therefore, the will has only a limited control. Sometimes it can instantly obtain what it wishes by a mere command. On other occasions it must coax and tease,

and have recourse to various persuasions before the stubborn memory will yield.

Over that freakish faculty called the imagination the will has still less of despotic sway. The fancy is the lightest and most foolish of our faculties. Like a will-o'-the-wisp, it dances in the dark marshes of the mind. There is no calculating its vagaries, and sometimes there is no controlling its whims. Now it will obey the sharp command of the will and cease its fooling, the next moment it will be off on some new frolic, teasing the intellect, distracting the memory and wearying the will to keep it in subjection. It is like a wild lad of the court or, better still perhaps, like the court jester. Yet it is a most precious aid both to the intelligence and the will, and, for all its folly, like the court jester it can sometimes sound the very depths of wisdom. But the will must manage it by a careful and politic sway, rather than by despotic sternness. To know how to manage one's imagination so as to get the most good out of it and the least evil, is one of the finest points of the diplomacy of our little kingdom.

The passions too, must be ruled with

politic sway. Sometimes, and by some strong natures, the emotions and the passions can be sternly repressed by the will like dogs that are held in leash, or spirited horses which a masterful rider with a strong snaffle-bit can tame and check in an instant. But at other times, the passions defy the authority of the will, and rage and storm in spite of its prohibition. In such a case, there is nothing for the will to do but gradually and indirectly to subdue them, sometimes by taking away their food, on which they have grown too strong, sometimes by diverting their eagerness to another object. Over some of the senses, too, the will has only an indirect and politic sway. When sound enters the ears, or light the eyes, one needs must hear or see; one can only close one's eyes and one's ears if one wishes to keep these faculties from evil. They will listen to the commands of the will only in this indirect fashion. The will may rule them indeed, but only by taking from them the occasion of their action.

Over the emotions also, the will has but a politic sway. When grief or shame are upon us, we can only in part repress the surging waves of feeling that sweep over the soul. Those of strong will and trained self-control

are indeed able at times almost wholly to repress the rising of their emotions. But for most mortals it is only by avoiding the occasion of these things, that one can completely still their turbulence in the soul. With some, whose feelings are unusually susceptible, the will has a terrific time of it keeping them in any sort of check at all. Those ill-fated persons who are quite at the mercy of their feelings and have lost control of their impulses, find themselves tossed about like a skiff in a gust, from wave to wave of impulse and feeling. It is only by the most careful self-discipline and by avoidance of the occasions of strong feeling, that they can recover the the empire over self which they have lost.

If one reflects a bit on these considerations, one will reach many wise conclusions concerning self-discipline and the management of one's own heart and soul. It is an unruly little kingdom, this body and soul of ours which we have been set to govern, and a very great deal of our success in ruling it will depend on the politic care which we take to guide our faculties away from evil and toward good. To keep one's self away from temptation, to deprive one's senses, passions, impulses, memory and imagination, of the

objects which will incite them to evil, is a much wiser course than to try to control them when once they have got the bit between their teeth and are running away on the road to ruin. To rule one's lower self by taking away the occasions of evil is a far wiser and more successful plan than to struggle to regain one's lost self-control after the temptation one might have avoided has done its disastrous worst.

These reflections, too, may be some consolation to those who find their little kingdom a difficult one to govern, and grow disheartened because they seem to be meeting with such scant success. No wonder one's imagination sometimes grows freakish, one's feelings turbulent, one's passions wild. It would be strange if the devil, the world, and the flesh, with their works and pomps, did not sometimes stir up rebellions in the different provinces whereof our little empire is composed. But it is consoling to remember that all the troubles that are stirred up within our soul's and body's realm can do us no evil so long as the will, its lord and king, listens to the voice of reason, which is the voice of conscience, and endeavors to govern its domain according to her words. That still,

small voice is forever telling us of our duty, and it is the diligence of our will, endeavoring to carry out always the dictates of the love of God, that makes our merit here and our glory afterwards. Not all the storms and wild rebellions that the rude devil and world and flesh can conjure up within us shall detract one tittle from our merit, so long as our lordly will holds steadfastly to what is right, and strives to rule our little kingdom of soul and body by the voice of conscience, which is the voice of reason telling us the law of God.

BY OTHER MEN

IT is odd how the application even of most obvious truths to our own selves and our own spheres of action, will sometimes elude us. Facts that we know quite well and even have perhaps often pondered over, will reveal a new significance to us in some moment of inspiration. Then we see with disconcerting clearness the path we should have followed. We are quite dumfounded in the light of this new experience, and cannot understand why we did not see so simple a truth and realize so obvious a duty long before.

There is a principle of God's dealings with men which, rightly realized, is very like to bring us such floods of sudden enlightenment and of corresponding self-reproach. It is a principle so very obvious that it needs no proof whatever. Anyone with the slightest experience of life will instantly perceive its truth. Yet to apply this principle to our own actions and to discern what duties it imposes on ourselves, seems, even to good people, one of the most difficult points of spiritual realization. The principle in ques-

tion is this: that in God's ordinary providence whereby He rules the world, men are to be taught, admonished, comforted and saved through the ministrations of other men, and that they can be taught and saved only by those who come in contact with them in the usual ways of life.

Faith comes by hearing. We learn from one another the teaching of the Church, the commands of God. Not by the message of angels, not by interior revelation, not by communing with the dead, are men brought to the faith, instructed to salvation, helped to heaven, but by their intercourse with other men, by the help of those others and their good example. By the ministry of other men we have all been brought to the faith; by our ministry God designs to bring to the faith all whom we can reach and influence.

Going back over your own experience, you will be able to perceive with extreme ease the truth of this remark so far as concerns your own knowledge of the faith and of the ways of goodness. Whatever you know of the doctrines of Christ, have you not received it all from others? Either by hearing what they said or reading what they have written, you have acquired everything you know about

Christ and His teaching. If those who have instructed you in these ways had remained silent, or refused to write, and if all others had likewise failed to share with you the truths they knew, you would at this moment be as utterly ignorant of Christian doctrine as a tribesman of Zanzibar. Indeed, you can trace the genealogy of every Christian truth you know, through generation after generation back to the lips of Christ. Those from whose words or writings you have heard or read these truths, read or heard them in turn from another who, on his part, heard or read them from yet another. That other received the same truths in the same fashion from still another; and so, back through the great reaches of time, year after year, century after century, epoch after epoch, until you come to the day when the Son of God, clothed in our flesh, spoke to His apostles, who have in turn spoken to other men who spoke to yet others until the long tradition of Christian teaching, sounding down the years, has reached even to you.

It has required the faithful co-operation of a very great number of successive teachers, each handing on what he or she had received from others, to bring to you at this late day

of the world the full and true teaching of Christ. Above all these teachers, the authentic interpreter of Christ's doctrine, the repository of His full and true faith, the guardian of the word of God, His holy Church, watches over His truth and preserves it in its full and perfect integrity. Yet, even the voice of the Church comes to us through human teachers. The faith and salvation of men is brought about through the ministry of other men.

What is true of the faith is also true, but in a lesser degree, of most virtues and most knowledge that you have within you. It reached you through the effort and the ministry of those with whom you came in contact. Take any bit of learning you possess. What is its ancestry? Did it not come to you through hearing or reading? Is it not a gift from someone who was good enough either to tell you or write out for you what he himself had in all likelihood received from some other? It is true we can and do originate for ourselves knowledge, and develop for ourselves personal opinions. We cordially detest and repudiate, of course, the philosophic error called Traditionalism. Yet if we could sift out what is truly ours from what we

have received from others, the latter would far exceed the former. Who can doubt it?

So, too, our good qualities are in great measure developed by the aid of others. The force of example is so tremendous, the constant influence which others have on us so masterful and compelling, that we become used to it as we do to the force of gravity. Yet we have all our lives been observing others and imitating them. Our character as it is, we owe in large measure to the influence of both the words and acts of others upon us.

These reflections may seem almost too obvious to need to be dwelt upon, yet if we suddenly and sharply turn the shield, we shall see how much others depend on us for the same service which we ourselves have received. There was a group of persons which Providence put about us on whom our destiny in great measure depended. If any one of them had been less kind and dutiful than he has been in teaching and admonishing us, we should have been different and inferior for all time and for all eternity likewise; for our eternity hereafter depends upon our goodness here. Can we not realize, then, that we ourselves have the same duty and opportunity

toward certain others as that providential group of persons had toward us? If they had failed us in helping us in the development of our mind and character and in our training in the faith, what and where should we now be? If we fail those others whom God has made dependent upon us, how great may be the loss to them?

Survey the field of your apostolates and see how very fast are the opportunities which God has laid before your feet. A thousand million pagans await the message of the Gospel. A host of missionary priests and sisters and brothers have gone out from home and friends and in the far places of the world are striving to widen the frontiers of Christ. Their cry is ever for more material means, to build mission churches, support mission schools, train seminarists, sustain catechists, ransom children who may be brought up in the orphanages. Surely, Providence has allotted to each of us a definite and personal share in building up the kingdom of Christ in these desolate nations of the East. The small sums which you can save through acts of self-denial will be greatly efficacious for the support of the needy missions. Is it not true that there are many souls in the pagan

East which depend on you for their salvation? How shall they receive the Gospel unless you do your part in sending support to the missions which seek to shepherd these souls for Christ? Suppose those on whom in past ages it depended to send forth the missionaries who converted your ancestors, had neglected their opportunity, should you not now be a pagan, not a Christian? Are there not many remote generations who will bless you if you in your turn give generously the means to convert their forebears to the true faith?

Much nearer than the white harvests of missions there are others, too, who wait for your charitable aid to bring them faith and holiness. The friends you have who are not members of the Church—to whom shall they look but to you, for the edification and the good example which will make them respect a faith which has so deeply salutary an influence on your character and will make them long to be members of the Church, the blessings of whose influence they so clearly see in your own good life? The men and women whom you meet in daily intercourse, whence can they so swiftly and convincingly perceive the power and sweetness of Christ's teaching,

as from the fruits thereof which they notice in your life and character? We all are called upon to dispense unwearyingly the sweet odor of Christ, that chaste attraction of virtue, goodness, gentleness, which makes piety amiable, religion winning and appealing, and which disposes the souls of those who are not yet members of the true Church, to be willing to receive the faith and eager to embrace it.

Consider, again, what opportunity and therefore, what responsibility is yours, in the matter of disseminating Catholic writings. The written word is only speech made permanent. Unwearyingly and for many years a bit of Catholic literature, whether it be book or pamphlet or periodical, will continue its apostolate when once you have started it on its journeyings. From hand to hand it will go, dispensing the knowledge of the truth. But it depends upon you to give it currency. That act of zeal by which you will take it from the book-shelves or send for it through the mails and start it on its travels from hand to hand, is an essential condition, maybe, for the conversion of a soul. Without your aid at that especial juncture, the good book never will go forth. With your help it may reach

and help many souls. Suppose that those through whom you yourself have obtained the chance to read Catholic books, had omitted to bring them to your notice, how poor you would be in spiritual things. Have pity on these others who depend on you for their introduction to Catholic reading, and even at the cost of personal sacrifice, great sacrifice if necessary, give them some Catholic books.

One may pursue the same reflections in regard to the teaching of Christian doctrine, the giving of instructions in the faith to adults as well as children. At this present time more than one and one-half million Catholic children of school age are, it is estimated, students of the public schools. Some of them are well trained at home, others are growing up in ignorance even of the rudiments of the Catholic faith. To reach these children and to instruct them, must be in large measure the task of the laity. You have your share in this holy work; the little ones who have been appointed your charges wait for you in the slums of the city, or in the loneliness of country places, or perhaps near your door in the very neighborhood in which you live. As others have done for you, so must

you do for them, otherwise how shall they ever receive their heritage of the faith? Besides these uninstructed children, a very great number of grown-up folk need Catholic teaching; immigrants, perhaps, who were not well instructed before they came to this country, or the children of immigrants who were never got hold of and taught the faith. We need classes in Christian doctrine for adults where the defects of their early training will be supplemented while, in other classes, they may be taught citizenship and English, or whatever branches they most need and wish to learn. Here, too, it may be, is your providential opportunity.

So one might continue to speak in detail of many an avenue of effort and apostolate. Let each one look about and see where God's will is pointing; to what group of neglected or needy souls His providence directs. No matter how lonely our lot may be, or how insignificant we seem, there are some who are to be helped and saved by our efforts, some who through our ministry are to learn the truth of Christ and to come nearer to Him. Those whom we can meet and influence are the direct objects of our apostolate of good example and of instruction. To many others

we can bring the faith by our alms to the missions, the fruit of our self-denial. To many, many more we can bring the truth and grace of Christ by our fervent prayers. For the ministry of prayer is the most powerful of all apostolates, and in this way we may supplement our own weak efforts and win innumerable souls to God. Let us not be incredulous to the heavenly vision. Let us seek out for Christ His sheep who are lost. For He wishes all men to come to salvation and to the knowledge of the truth, and He means us to give in His name to many others what we have so freely received. We must be His apostles to all to whom He sends us. He wills to save all men by the ministry of other men.

A VICE OF GOOD PEOPLE

THERE are some vices from which those who are trying hard to lead a good life are reasonably secure. Such vices are so obviously evil, and have in them so much turpitude, that anyone who is making a reasonable effort at goodness will instinctively keep aloof from them. Deliberate dishonesty, for instance, or malicious and cold-blooded lying, or premeditated and cruel revenge, are sins which sincerely earnest seekers after perfection are not in much danger of falling into. The mere fact that one honestly wishes to be good, will keep one far away from them. Neither is there any great credit in avoiding these things. The average good disposition which, thanks be to Heaven, most people possess, shrinks from such malicious excesses. There is no great need, therefore, to think much of these things, nor to direct one's self-examination against them. The spiritual dangers of good people are in quite other directions.

But there are other vices and defects of such an insidious and dissembling character, that good persons are precisely the ones who are

likely to be taken in and fall a victim to them without being quite aware of what is happening. These vices come often in disguise. They have gentlemanly features. They walk in good society. It was a favorite expression of the old writers on spiritual topics, that the devil is most dangerous when he comes disguised as an angel of light. Some vices have this diabolic skill of dressing themselves up as virtues. They insinuate themselves into respectable company. They assume the best motives and urge actions which seem altogether praiseworthy. Yet, for all that, they are vices still, and sources of evil and corruption. Indeed, to good people sincerely earnest about advancing in perfection, they are tenfold more dangerous because they come with such good recommendations and such a pleasing air. The coarse, rough, villainous vices are known at once and refused admittance. These other vices-in-disguise have so pleasant and respectable an appearance, that like those gentlemanly burglars who are the plague of social gatherings, they get in easily and take off precious plunder because it is so hard to recognize them for what they are.

It is worth while, then, very much worth while, to try to detect in one's spiritual house-

hold the presence of these polished thieves of merit and of goodness. An open, evident fault we repent of and correct. But if we have in our heart these disguised and plausible vices, we may be even giving ourselves credit for a virtue where in reality we are yielding to a defect.

With a little good will, it is not so very hard to detect these masquerading vices. The first requisite and the most important one, is to be quite honest with ourselves. If we are willing to call our motives by their right names and look at our actions squarely and impartially, it is not so very hard to see what is amiss. The harm comes when, as too often happens, a person who is substantially good and aware of that goodness, refuses to recognize and to own the defects which are pretty sure to exist even in a thoroughly good and sincere character. What we shall say, then, is not to be taken as a discouragement, nor even an attempt to beget doubt and uneasiness in the minds of those who are sincerely anxious to be good. It is rather an effort to analyze and reveal an evil inclination which is sometimes very strong even in the good, and to put thoroughly good people on their guard against a vice which shows a

singular propensity to worm itself in where virtues greatly abound.

Most vices may be classified under one or the other of the seven deadly sins. So the defect we speak of, comes generally under the head of the deadly sin of envy. Yet, under each of the deadly sins one finds an indefinite gradation of vices, shading off from the rough, uncouth, malicious and therefore repulsive open sin, to the genteel, disguised and insinuating vice which has been so refined and glossed over as almost to have the appearance of a virtue. Now the envy which is a deadly sin, is a sorrow and regret, a gnawing hatred and malice which the envious man feels and yields to because of the success, good qualities, esteem, love, prosperity, fame or eminence of another. It is a devilish vice which seeks to injure, pull down, destroy that good repute, success or eminence of another which are the object of envy. So mean and contemptible is this vice, that it repels even the hardened in wickedness, and therefore it is secretive by its nature. The envious man seeks to ruin the object of his envy by roundabout and devious ways, unwilling to sustain the disgrace of being branded as an envious character.

Described in such terms, the vice of envy is hideous and repulsive. How could such a wicked inclination to be sorry for the good qualities and success of others and such an evil wish to pull them down, find any lodgment in a heart and character sincerely trying for perfection? In such rude form, envy could not beguile the good. But, unhappily, it can masquerade, essentially unchanged, behind a much more bland and kind exterior. It is unfortunately true that a strong inclination exists in human nature, to be displeased when anyone who is very nearly on a level with us and whom we consider an equal, excels us in any notable way. One sees this propensity very strong even in little children. It precedes the dawn of reason. Who has not seen little ones who were intensely jealous even of their brothers and sisters, and stormed and cried when anyone had a better toy than theirs, or got more caresses, or in any other way seemed to have preference? It is part of the natural selfishness of human nature to envy others the possession of goods we have not got ourselves. This natural tendency pushed to excess and uncontrolled by reason or charity, is the vice of envy.

Now, nature though repressed and dis-

ciplined, very seldom quite dies within us. Particularly is this true of the vice of envy, which will twist itself into a thousand forms, wriggle into a thousand disguises rather than altogether give up the citadel of the soul. In the very simple, as in children, and in the crudely wicked, it shows itself frankly in its own nature. But in those who are trying to be good, it masquerades as goodness in a way that would be highly amusing if it were not so very disastrous and so pitiful. Great frankness and honesty, as we have said, are required if we would detect the subtle workings of envy in our own dispositions. Such questions as the following may tend to bring the stealthy intruder to the light. When someone with whom you feel quite on a level in regard, let us say, to education, talent, achievement, receives unusual notice, is much talked of and praised, gets some notable reward, is your first impulse one of delight, pleasure in the good fortune of your acquaintance, honest joy in hearing him or her well spoken of, or do you experience a small interior pang, a little dip of sadness, a vague regret? If your heart sinks a little at another's success this is certainly good reason to suspect that the little demon of envy is

hiding in some cranny of your soul. Why else should you be depressed at the good fortune of another?

Again, put this question to yourself quite honestly. When someone begins to mount the ladder of achievement do you feel your enthusiasm and cordial interest rise step by step with his progress? Is it a constantly increasing pleasure for you to see him going higher and higher? Or do you begin to experience an instinctive wish to belittle him, to point out to others certain defects in his character, to let those about you know that he is after all very human and either has grave defects which counterbalance his good qualities, or is succeeding more by good fortune and patronage than by his own merit? Belittling others, suspecting them, criticizing their faults and minimizing their virtues, are very probable signs of envy. The envious person finds it hard to praise and acknowledge the good qualities of others, easy to see and speak of their faults; hard to give others full credit for their achievements, easy to make them out merely fortunate and favored, not deserving.

Those who are more inclined to be ambitious and aspiring themselves, are some-

times more prone to envy. One envies most readily a person very like one's self in position, opportunities, capacity. Those who are far removed from us in position, locality or time, are not the objects of our envy. But people whom we know, associate with, are accustomed to compare ourselves to—it is they who suffer from our envy. Those, especially, who possess things that we lack and desire, are particularly exposed to be envied by us unless indeed we are on our guard and have exorcised and quite cast out the ugly devil of envy.

We have said that the good are especially exposed to the more subtle forms of envy. One finds quite astonishing examples in the lives of the saints and of establishers of great religious enterprises, of the workings of secret envy. The enemies who rose up against them in the beginning of their career were very often good and well-meaning people who showed a dreadful blindness in suspecting their motives, opposing their plans, ridiculing their claims—true claims as events have proved—to divine favor and inspiration in their undertaking; in a word, who withstood these holy founders and pioneers in many vexatious ways. What was

the motive of this unwise and often cruel opposition? One may have good reason to suspect in some cases that its true motive was a secret envy not recognized even by those who harbored it in their hearts. Vexed at the prominence given to others, annoyed by the greatness of their claims, these good people felt a victim of envy, and as they wished to do everything from a good motive, they dressed their envy up in the white robes of zeal. Had they been openly envious, they could have done no harm to the persons whom they withstood; but when their envy masqueraded as zeal, it had a dreadful power to block good enterprises and agonize holy souls.

So, too, many good works of our day suffer grievously from the envy of the good. In how many Catholic societies and good works have not the leaders been beaten down and discouraged by the perpetual attacks of the envy of good people, disguised as prudence, conservatism, wise forethought and a dozen other admirable virtues. Wearing these masks, the envy of the good can get an astonishingly large following.

Whence spring those terrific factions which one sometimes finds among pious people?

What is the source of those antagonisms which grow up even in holy societies? Why are Catholic organizations sometimes so torn with cliques? Has not a subtle envy, disguised perhaps as zeal, perhaps as prudence, some part to play in these unseemly controversies? It is natural enough that envy should play a great rôle in the world outside the Church. The world loves to pull down great reputations, check high careers and ruin noble fortunes. Human nature enjoys the sight of a man struggling to fame and greatness against obstacles, and cheers and applauds him until he sets his foot on some pinnacle of achievement. Then it delights quite as much, and perhaps a little more, in the sight of his humiliation and eclipse. Our own times are rich in examples. Democracies are hotbeds of envy.

But what is natural and to be expected among men and women frankly devoid of piety, becomes intolerable in those who make a profession of goodness and are fighting under the banner of Christ. Envy is a grievous hurt to charity. When we envy others we violate that precept of divine love, the following of which Christ declared to be

a special sign of His true disciples. The Sacred Heart of Christ detests the envious as He resists the proud. Besides, the envy of the good is more harmful because it is likely to be secret and disguised. It can do incalculable damage in the way of wrecking reputation, discouraging the good, blocking holy enterprises, poisoning minds and hearts with bitterness, because it masquerades as zeal and uses holy motives to justify its antipathies and plant its venom. Guard against it most sedulously. Repress it most severely. In greater measure than you realize, it may have already crept in to poison your charity and embitter your heart. Beware of envy and you will have avoided a great pitfall which engulfs too many good people. For a secret envy in its thousand disguises is but too apt to be a vice of the good.

DISCOURAGEMENT

WHAT an extremely disagreeable and deadening word is this—discouragement! And the mood which this dark word signifies, how sinister it is and terrible! How much of weariness of effort, frustrated expectations, the sickness of hope deferred, discouragement implies. To be discouraged—thoroughly, desperately discouraged—means that the light has gone from the sunshine, sweetness from spring, hope from the heart, vigor from the arm, skill from the hand. It is a deadly malady of the soul, is true discouragement, and it has slain more thousands than even melancholy has, of which it is the nurse and mother. To be discouraged out and out is to have lost all the savor of effort and the vigor of endeavor.

Yet, even to the most sanguine and cheerful nature there do come hours of discouragement. They are the crises of the soul. Whatever be the cause, and it is various, a cloud has come between us and the sun. The landscape of our lives turns pale and shivers. Cold rain begins to fall. The skies are of

lead, and from the earth there comes the reek of sodden and decaying things. Our spirit is struck with cold. It shivers, too, and the quick vital processes of life congeal in sluggish melancholy. We look about us at familiar things with a surprised dismay. What has come over us? Is this the homely landscape that we knew? Everything is distorted and sadly altered. We see dimly through a cold and sullen mist, and the forms about us are monstrous and changed. What was pleasant to look at yesterday is grown to-day threatening and foreboding. All about us is sicklied over with damp exhalations. From everything comes a reek of gloom.

Whatever has brought it on, this is a trying hour, a dangerous time that tests the very stuff of our character. It is easy enough to travel forward swiftly in fair and sunny weather when the skies are clear and the road is plain and the air is pleasant to us. But to plod on through this strange mud and wetness of dismay, through stifling and distorting mists, under a sullen sky and toward a goal we cannot see, indeed this tries the soul!

It is well for us, therefore, to understand something of the nature of discouragement and to preparè ourselves beforehand to with-

stand or at least to struggle through its very trying hour. For sooner or later there comes to every mortal and in every good enterprise, this time of trial. We shall be happy if we acquaint ourselves with its causes beforehand and prepare ourselves to fight our way onward and persevere through the mists, from sunshine until sunshine.

Discouragement has, of course, a multiplicity of causes. Often, it is not the result of any one element of gloom, but a concurrence of trials. Crises of the nerves may bring on an acute attack of discouragement. Our moods are more influenced than we realize, by our physical states, and discouragement, like scruples, is more often a matter for the physician than the victims dream. That delicate and uncomprehended structure of our nervous system, played on by so many influences, has more to do than we understand, with our states of feeling and moods of mind. Thus, discouragement is often the result of no particular external cause at all just at the moment, but we grow gloomy and despondent because our poor nerves are jangled and out of tune and are taking revenge on us, perhaps, for the neglect of exercise, or sleep, or food, or recreation, or any one of those

essential things which keep our nervous system in good humor.

Acute attacks of discouragement may likewise be brought on by receiving from another some slight, or rub, or injury. It is much easier in general to bear the perversity of circumstances or the stubbornness of inanimate things than the deliberate and intentional injuries of our fellow mortals. There is something in deliberate ill will which wounds and hurts us indescribably. So that a sudden offense, particularly when it is unexpected and from someone whom we esteem, may bring on a severe attack of discouragement. Nothing exteriorly has changed. The circumstances of our work have not altered. To-day all is as it was yesterday, and yesterday we were cheerful enough despite our trials. But to-day we are smarting from an unexpected injury, and just as a sudden chilling wind will sometimes break down the resistance of our physical system so that we fall prey to a disease that before we had been successfully resisting, so this sudden breath of another's unkindness breaks down the resistance of our heart, and we shiver and turn pale at difficulties and trials which yesterday we bore well enough and with some cheerfulness.

Sometimes again, discouragement comes upon us as a consequence of a particularly trying misfortune or mishap. We are able to bear the usual trials of life smilingly because we are used to them. But when to these everyday cares is suddenly added another difficulty, one quite out of the ordinary, we are aghast and feel our strength departing. Weakened in courage by this too heavy blow, we begin to be more keenly sensible of all our other trials, and the gloom which this acute misfortune began in us spreads swiftly over all our outlook, as one cloud in the summer sky may be often seen to grow and spread until it covers the entire heavens and earth with storm.

At other times, of course, discouragement is the natural consequence of a whole heap of troubles piling upon us one after the other until we feel that our strength is insufficient to keep on staggering forward under such a pack of difficulties. This is the worst discouragement of all because it has its reason outside of us. It is quite natural to be downhearted when we see troubles multiplying beyond our power to bear them. There is a limit to all things, notably to our faculty of endurance, and when that limit begins to be

passed, no wonder we commence to grow downhearted.

Discouragement in itself is no great misfortune, but rather an opportunity for merit so long as we struggle courageously against it. The harm comes when one yields to discouragement, for it is a most tyrannous and cruel adversary if once it gets the upper hand. Our first attitude toward discouragement should therefore be always one of determined resistance. We must strengthen ourselves beforehand to fight this depression like a plague, and never to yield to it even in the least degree so far as our efforts can prevent. This is the only reasonable attitude, for there is no good whatsoever in becoming downhearted, and on the other hand this pestiferous enemy of the soul can do unspeakable harm if once it gets a grip on us. To fight off discouragement by all means, and never deliberately to yield it the space of an inch in our thoughts, should be our first and habitual resolve in this grave matter.

But what will help us to elude and stifle this enemy? First, of course, the help of God, which is to be got by prayer. We should pray earnestly for God's aid to keep us from becoming discouraged; pray for

courage and resistance to despondency; beg for grace to see all things as God sees them and to carry on through the dark hours which precede our coming forth again into the sunshine. Thus by prayer we can store up strength beforehand to resist this great evil. If we have God's help, got by prayer, we need never fear the onslaught of discouragement.

It helps again to philosophize, as we have been doing, about the causes of our discouragement. When we find the skies darkening and the wind growing chill, mists rising about us and our way becoming dim and foreboding, it helps to pause a bit and consider from what quarter this dark storm blows. If we can determine the cause of our discouragement, perhaps we may be able to remove it. In any event, it gives us more assurance and patience to realize that our present state of gloom has a definite cause and one which is but passing.

Sometimes the cause is quite readily removed. If our nerves are the culprits, rest, exercise in the fresh and vigorous open air, sleep, food, will help elate us. Many a man struck with a sudden discouragement has wisely taken the open road and walked for

an afternoon, leaving his downheartedness somewhere along the road, and coming home renewed in courage and with a brighter outlook. We must give our poor bodies their chance to recuperate or they will painfully weigh upon the spirit. When the flesh is either unduly pampered or unduly tried, it will always take its revenges.

If it is some injury from another that makes us grow discouraged, a little thought will help us pass safely through the trial. If our adversary intended to injure us, we only abet and fulfill his malicious purpose by letting ourselves become downhearted. If the injury was unintentional, then we do ourselves a still more foolish harm in taking it so to heart. In either case, the wise course is to bow to God's will, offer up to Him the pain we suffer, and then turn our mind to more cheerful things, for what good is there to be gained in dwelling on an injury?

The discouragement which takes hold of us when some serious misfortune comes, is more difficult to get rid of or even to endure. Here patience and resignation with cheerfulness must be our endeavor. It will help us to dwell on the all-wisdom and all-mercy of God's providence. He, who watches the

sparrows when they fall, has not from all eternity suffered the least detail of our lives and fortunes to escape Him. Whatever comes to pass He has weighed and considered in its last consequence and has allowed it to be so for His own glory and our good. Whatever happens, therefore, can never be a just reason for discouragement, for, be they good or ill, all things work together unto good to them that love God.

The same holy reflection will encourage us and strengthen us against despondency when a whole host of troubles all together come toppling down upon us. In such hard passes there is some credit in keeping up our courage, and God watches us to see how we shall act under these multiplied difficulties. It is to test our endurance and our faith that He has allowed so many trials to come upon us all at once. His Divine Majesty desires heroes for His service, and the harder the battle has become, the more excellent will be the crown of victory. If all these trials had come together by chance and without calculation, that might be indeed a deadening misfortune. But since each one has been foreseen by God, and they have all been suffered to come together to give us this opportunity

for merit, why should we complain or repine? Faith must come to our help and light up for us the path which would otherwise be so desperately gloomy. But if we have strong enough faith to see in all things the providence of God, we may indeed be sorely tried and have to struggle desperately to fulfill what God expects of us, but we shall never be discouraged. For who can give way to discouragement who knows that he is being watched by All-Wisdom and helped by All-Goodness and All-Power?

With prayer, then, and prudence, armored in faith and forearmed with philosophy and resolution, let us resist discouragement to the death. It is the ally of the devil and the enemy of good works. A wise man may grow weary, may long for his release, may be bewildered and perplexed by many troubles, may feel the strength of his soul tried to the uttermost, and groan to God for deliverance. If he were left to fight alone, he would indeed have reason to despair. But with God fighting on his side he never finds good reason to be downhearted. If he has the wisdom from on high and has strengthened his soul by prayer, he will never surrender to downheartedness. Let us strive and pray

to keep out of the clutches of discouragement. For this black plague has slain its tens of thousands and it is one of the deadliest sicknesses of the soul.

OUR STRONGER WEAKNESSES

THERE is a foreign proverb which gives one rather a vivid glimpse into human nature. When one is put out with another because of some annoying corner in his character, one will sometimes say, half in vexation and half in excuse, "Ah, well, the poor man has, after all, the defects which go with his good qualities." The phrase does not lend itself very readily to translation into English, but its meaning is quite clear—that when a person has a good quality to a strong degree, the very intensity of that good quality is like to bring with it some excess and imperfection. Any extreme is apt to be vexing where there is question of natural qualities of character. Extreme weaknesses lead to noticeable defects. But extreme strength is likely in the same measure to lead to notable excesses, and both defects and excesses tend to be evil.

One will perceive quite clearly the meaning of this shrewd proverb and its bearing on everyday life, if one takes the trouble to seek for examples. Thus, for instance, you may have a very strong will, and this in itself is

a good. Yet with strength of will there often goes an inflexibility, a rigidity, a stubbornness and tenacity of purpose which override even lawful opposition and make the strong-willed person tyrannical, contentious and overbearing. Such a one has the defects of his good qualities. To be strong-willed is good, to go to an excess in being strong-willed is an evil. Again one may be meek, gentle, considerate, possessed to a high degree of the virtue of amiability. Yet, with this amiableness there very often goes an excess of complaisance. The gentle, amiable person may easily go too far in yielding and being gentle and may neglect to resist evil at the proper time or to offer due opposition when it is a duty to withstand some wrong. Here again, it is easy to see that such a one has the defects which are apt to go with this good quality of gentleness.

So, one may run a whole gamut of human qualities. A very cautious man who is possessed to a great degree of the virtue of prudence and wishes to be extremely safe in all he does, may easily grow so used to deliberating about everything, so anxious to weigh every aspect of the situation and look at a subject from every possible angle, that

through an excessive caution he becomes a prey to habitual indecision and cannot make up his mind about anything. The native vigor of his resolution is so sicklied over with the pale cast of thought, as quite to lose the name of action. Such a person again has clearly fallen victim to the defect which goes with his good quality of caution.

The self-controlled and self-contained person who keeps strict watch over his affections may, if he falls into an excess of self-suppression, become cold and unemotional to a degree which will repel and freeze those with whom he is brought in contact. The one who is by nature expansive and emotional, the warm-hearted and eager soul, may fall into the opposite excess and become a sorry victim to his feelings and affections, to his own and to others' ruin.

To say all this is, of course, only to repeat in other words the ancient observation that virtue lies in the golden mean and that any excess is a fault, even though it be an excess that leans too far on the right side. Yet, it is very instructive to us to consider ourselves and others in the light of the principle thus phrased by the foreign proverb. To observe that most people are inclined to have the

defects which go with their good qualities, the shadows which usually accompany the lights of their character, will tend to help us to correct our own faults more surely and as well to bear more patiently with the faults of other people. Deeper knowledge and a better understanding of our own nature is one of the most mighty aids to self-improvement. On the other hand, a greater sympathy and wider comprehension of others is one of the surest ways to charity. Too often we grow discouraged with ourselves or take the wrong means to correct our faults, for want of a knowledge of our own hearts. A great many of our hard judgments against others come from the circumstance that we do not understand them and cannot sympathize with the difficulties they labor under.

Turning our eyes first on ourselves, we shall see quite easily in the light of this proverb that among the defects we must be on our guard against are those which come from an abuse of or an excess of our very good qualities and virtues. If we perceive that we have a very strong, unyielding character, we must beware of dealing harshly

with others and overriding them by the mere strength of our imperious will. If we perceive ourselves to be yielding and considerate by nature, then we should watch carefully so that we may not get into the way of surrendering to others even in matters where conscience and duty call on us to be firm. So, too, if we are very affectionate, we have to beware of softness and emotionalism. If we are self-disciplined and self-contained by nature, we must beware of freezing others by our lack of kindness. One may go on to apply this same reflection to any good quality of which one finds oneself possessed.

There are few virtues which cannot be pushed to excess. The love of God, it is true, one can never have too much of, but it is quite easy to go too far even in one's exterior manifestations of piety. To go to church often and to be very fond of prayer, is assuredly a virtue. Yet, one may come to have the defects which go with this good quality if one neglects one's other duties and shirks the work that is rightly asked of one, for the sake of going more often to church to pray. To consider what are the defects that go with our good qualities, and to ex-

amine how far we have perhaps unconsciously fallen a victim to them, is therefore a great help to self-correction.

At the same time, there is consolation in this thought that one often has also the good qualities of one's defects. For where a shadow is, there is light also; and downhearted people who find it hard to believe any good of themselves, may perhaps be persuaded that they have, after all, some virtues, by considering that even their defects may point to the possession of a counterbalancing good quality. Thus, if one has found oneself too harsh and determined in dealing with others, it is quite likely that one also possesses a fine quality of persistence and strength of purpose. If one is inclined to be extremely yielding, at least the chances are, one gives very little offense and has to one's credit many acts of considerateness and kindness. Self-contained and cold characters have frequently to reproach themselves that they do not win and attract others to goodness, but on the other side, they escape many faults and even sins which are likely to go with a too demonstrative and affectionate disposition. Those who are too affectionate by nature, possess, on the other hand, a warm and

kind heart which may be the source of many good acts and of much merit.

So there are compensations even for our defects of character. But if we are wise, we shall use the self-knowledge which these reflections give, to set about correcting the excesses to which we find our stronger qualities incline us. The thought that, after all, many of the defects we observe in ourselves are only the result of a leaning too far in the right direction, should give us courage strongly to insist with ourselves on keeping the balance and holding ourselves firm in the golden mean. The correction of many of our faults does not require of us entirely to change our inborn nature. All that is needed is to retrench the excess to which our strong qualities incline us and to exercise well, within the bounds of common sense and duty, the dispositions which God has given. A very great deal depends on the courage and cheerfulness with which we go about correcting our defects. If we begin by looking on ourselves as quite hopeless monsters, we shall never have the heart sincerely to reform what is wrong in us. But if we regard ourselves as possessing certain good qualities, the gift of God, which our inordinateness and im-

prudence have let go out of bounds and hurry us into faults and excesses, the courage we feel in the possession of the good qualities, may cheer us on to correct with right good will the defects which go along with them.

In a similar way, the realization that even good qualities have their accompanying defects, will help us quite considerably to practice charity and forbearance toward the faults of our neighbor, which we incline to see so clearly and which are so hard for us to bear. If we look on these faults as in great measure only a leaning too far in the right direction, the shadows that go with lightsome virtues, the defects which naturally accompany sterling good qualities in the same disposition, we shall be able to condone these faults of others much more easily. Someone whom we know, may be inclined to domineer and be stubborn, but with this very defect goes a fine gift of perseverance in effort and strength of will. One can forgive the first for the sake of the second. Another one of our acquaintances may annoy us sometimes by being too yielding and compliant, but let us look at the accompanying good qualities in him and be glad for his gentleness and

consideration. So, for almost every defect we perceive in others, we may console ourselves by the thought that there is a corresponding good quality to be found which more than counterbalances the failing. Perhaps if we had our way and succeeded in doing away altogether with the defect which plagues us, we should discover to our sorrow that we had also rooted out from the character of our friend some fine and noble quality, over the loss of which we should feel far more regret than we now feel chagrin over the defect we now perceive in him.

True, of course, the ideal would be to keep all virtues and be rid of all excesses. But this desirable thing is accomplished with difficulty in our poor fallen nature. At least where others are concerned, we should never cease seeking to see the compensating virtues in them. For our own self, we should never give over trying to achieve the golden mean and correct our defects, without at the same time losing any of the virtues we now possess. In this way we may take both warning and encouragement from the truth, that the excesses of one's good qualities turn easily into defects. We shall thus do well to make

use of such glimpses into human nature, both for our own improvement and as a means of widening our sympathy and charity toward others.

Some most interesting and delightful revelations of the noble possibilities of our human nature in this regard, are to be found in the histories of the saints. These great servants of God were vigilant over every motion of their hearts, and steadfastly disciplined themselves so that all their interior might be brought into perfect conformity with God's holy will. So admirably did they succeed, that some of them have become eminent to a great degree for the very virtues which at first they found lacking in their hearts. Thus, St. Francis de Sales, who was by nature, so he tells us himself, a headstrong and harsh character, became the very impersonation of gentleness and kindness. St. Ignatius, who was a fiery and impetuous soldier, disciplined his heart until he became a model of calmness and self-control.

So, one might go through the whole calendar of the saints and see how wonderfully they have developed in their character those very virtues in which at first they found themselves lacking. In other words, they

have achieved that wonderful and delicate balance of virtue which consists in so cultivating the good qualities of one's character as to develop it harmoniously and bring all one's faculties and powers into complete subjection to the law of God. Needless to say, these good qualities of the saints which they had cultivated by the grace of God and countless efforts of self-discipline, were preserved, by unremitting vigilance, from the defects which might have been found in association with the corresponding natural virtues. When one has cultivated kindness and tenderness of heart for the love of God, that fine and supernatural virtue brings with it no defect. So, too, when one has taught one's heart to be strong and firm for God's love, there is little danger that this firmness will degenerate into rigidity, or become tyrannous and domineering.

Indeed, the example of the saints points out to us how we may best avoid the defects which even our good qualities might otherwise bring with them. It is by supernatural virtue, by informing and enlivening all our acts and thoughts and words with the love of God and zeal for His service, that we may avoid falling into excesses through an over-

insistence on this or the other quality which we possess. By self-examination and prayer, we may come to know and avoid the dangers which even our good qualities may otherwise bring us. By the grace of God and a good intention, we may so purify our hearts and souls that we shall escape the defects of our good qualities, while strengthening and purifying those good qualities themselves.

MIXED MOTIVES

THE more a person increases in self-knowledge and self-analysis—a person, I mean, who is trying to be good—the more he is likely to be troubled by a strange and sorrowful characteristic of our human nature. The more he grows accurate in analyzing the motives which are the main-springs of his actions, the more he comes to realize that they are very mixed indeed! It is to many souls a baffling and discouraging discovery—that one so seldom does anything purely from a right and simple intention, but that a crowd of lesser motives so often slip in unawares and detract from the perfection of our actions.

To those who give no heed to their interior life, and live on from hand to mouth, so to say, quite careless about anything except the immediate and exterior consequences of their actions, the mixed character of their motives gives little occasion for thought or concern. Indeed, sad to say, some such persons seem scarcely to have any admixture of the supernatural in their lives—their motives are quite frankly of the world and

the flesh. But the sincerely pious, who wish earnestly to do all things for the love of God, are often deeply puzzled about the fact that their own interior intentions, the mainsprings of their outward actions, are so often mixed with good and indifferent or even with selfish and not very worthy inclinations.

There are certain natural propensities in us which come into action spontaneously and without our wishing it when the occasion is presented to them. They are implanted in us as safeguards and incentives for the proper care of ourselves and of our own interests—part of that equipment of natural instincts given us to aid in self-preservation and self-care and self-betterment. These inclinations are therefore harmless and good in themselves. Unhappily, however, our nature is no longer possessed of that original integrity which it had in our first parents before the fall, and so, these instincts of self-protection and self-improvement, good in themselves, incline to become inordinate, excessive and a cause of evil in us.

For instance, a well-ordered self-love is a benefit, a necessity, and the motive of good actions. We must love ourselves and cherish ourselves for the love of God and in His

service, or else we shall break His law. Our first duty is to save our own soul, and this duty to ourselves requires a due degree of right self-love that will make us constantly solicitous to avoid evil and do good, to secure for ourselves the needful advantages and helps toward salvation and perfection, and to keep our bodies and minds in such a state that they shall be best able to serve God and work out our salvation.

It is when this natural and right inclination in us to look out for ourselves and to take care of and provide for ourselves becomes inordinate that it grows evil. We so easily slip past the boundaries of right self-love, and begin to love ourselves too much and in a way not holy. We wish for ourselves things that are not good for us, wish over-much for things to which we have a right but which we now desire in themselves and not for the love and service of God. Thus, the motive of caring and providing for ourselves, good in itself and necessary for us, becomes, through this disorderly excess, a cause of danger and a source of the ugly vice of selfishness.

So, too, nature itself has implanted in us a desire for happiness. We crave to be happy

by a natural instinct altogether beyond our power to banish or evade. The wish to be happy is innate in us and part of our being. It is a motive that mingles itself with all we will or do, and until the end of our lives, and indeed throughout eternity, we shall always crave to be happy. But the weakness of our fallen nature distorts this natural craving also into an excessive impatience to seize instantly upon present good things, to a wish to be happy in forbidden ways and to secure happiness by means that are inordinate and vain. Instead of fixing our present happiness in doing the will of God, and of looking forward to His heavenly rewards for full and perfect happiness hereafter, we are forever inclined to clutch at the poor gratifications of the present and to imperil or ruin our true felicity which is to come in God's good time, by trading it off for the sham happiness offered us by perishable and forbidden things.

One might go on and point out, taking up, one after another, the inborn inclinations of our human nature, how apt we all are to become inordinate, to run to excesses, to betray ourselves into sin, or at least into imperfections. Many tendencies in us are, moreover, spontaneous and instinctive. They

anticipate the action of our will. So soon as the occasion arises for looking out for our own interests, for getting some pleasure for which we have a mind, for acquiring honor, goods, influence, the natural instinct in us comes into play and our will is solicited to consent to the impulse which nature gives it to look out for self, to get what nature craves, to gratify our wish to be presently happy.

If we understand this truth, and realize how natural it is for us to have these tendencies and cravings, how constantly they besiege our will, and how swiftly they come into play the moment their object is presented to our attention, it will not be in the least surprising to us that motives derived from these ill-ordered passions, impulses and desires of our nature, tend constantly to creep into our actions, however good and holy. Our conscious and deliberate self may plan most carefully and determine from the loftiest motives to accomplish the most worthy deeds. But nature, which never sleeps and whose processes go on without our conscious or deliberate assent, keeps urging our will with direct and insistent power to mingle lower motives with the motives which we

have chosen of set purpose, and succeeds in making us perform from several intents what we planned to do from a single and lofty one.

It is disconcerting and discouraging to discover the intrusion of these natural and sometimes downright selfish motives into acts which we had flattered ourselves were altogether unselfish and holy. It humbles us exceedingly to discern, in some flash of self-knowledge, that the desire of esteem, let us say, or the wish for distinction, or the craving for some other personal and private good, has crept into our holiest actions. To generous natures in particular, who desire very much to serve God out of love and perfectly, it is disheartening to find that, try as they will, they cannot keep personal and selfish motives from slipping into their actions and spoiling the perfect holocaust.

Indeed, the discovery that so many of our good works are performed from mixed motives, and that nature insists on having her part, even in acts which seem at first sight to be done from the inspiration of grace alone and from the most right and pure of motives, serves too often positively to discourage some aspirants after perfection, and tempts them to give up the endeavor to purify their

motives and to increase in the pure love of God. They are so shocked to see the extent to which selfishness insinuates itself into their actions, that they conclude it is no use trying to get rid of this slippery monster, and therefore they unwisely resign themselves to never becoming much better than they are. They wrongly judge that good works done from such mixed motives as they perceive their own to be, can never be pleasing in the sight of a God of infinite sanctity. This temptation to discouragement plays into the hands of the devil. Any impulse to give up trying to be better, must indeed be delightful to that ancient enemy of mankind. So long as one keeps on trying, no matter how slight the progress and how scant the success, to love God more, to perform one's actions more for His honor and service, to replace with the motive of His love our merely natural inclinations and desires, so long is one on the road to perfection. The great calamity would be to give up trying. If the realization of the mixed motives with which we perform our good deeds scares us from keeping up our efforts to purify our intentions and make our motives right, then, indeed truly, we have suffered dreadful harm.

But in itself this fact, that most of our motives are admixtures of grace and nature, that selfishness and self-seeking are so apt to enter into even our holiest actions, is no unusual nor alarming symptom in the spiritual life. Still less is it a reason for discouragement or dismay. Even the holiest persons at all times of the Church have suffered from and complained of the same trying weakness. If the very saints of God, in the midst of their most glorious labors for souls, had often to reproach themselves with self-love and self-seeking, they in whose heroic actions we lesser mortals look in vain for anything inordinate or low, is it any wonder that we, the small fry of Peter's net, are little and mean in our greatest deeds? More humility and self-knowledge, letting light on our pitiful weakness, would make us wonder, not that our best actions proceed from motives filled with imperfection, but that there is in them any admixture of real heavenly love at all.

We should, then, rather rejoice that our motives are mixed with some supernatural intentions, than despair because they have earthly dross with the heavenly gold. Being what we are, it would be a wonder indeed if

.

some selfish excesses did not accompany our holiest works. We must be satisfied with ourselves as we are, using the chances that we have for goodness, with gratitude and lowliness of heart. If God had wished, He might have made us angels. But it is evidently His good pleasure to see what we shall do for Him as the very weak and pitiful creatures, half clay and half spirit, which He has pleased to fashion.

Besides, the admixture of selfish and natural motives which we detect in our actions, does not prevent their being both good and meritorious before God. It is true that our actions are of greater merit in proportion as they are done more and more purely for the honor and love of God. This should be an incentive for us constantly to purify our affections and to direct our intention straight toward our Lord. But on the other hand, there is no doubt that the presence of merely natural motives does not prevent an act from being meritorious in proportion as it is done for the honor and love of God and in His service.

We should feel encouraged to endeavor to the utmost to make our motives pure and our intentions right when we perform our

daily tasks in God's sweet service. The more we purify our motives, the greater is our merit here and our glory hereafter. Yet, we should at the same time never grow discouraged over the presence of chaff in our wheat, or dross in the gold we offer to God, of an admixture of intentions and desires which are merely natural and human, among the good and holy purposes which we propose to ourselves in our actions and endeavors. For it is, after all, only human for us to be now fervent, now cold, now all on fire with zeal, in the next moment inclined to selfishness and self-seeking. If our merciful God did not make allowance for our human nature, and deign to receive gifts not all pure or without alloy, we should indeed be in pitiful case, for all that we can give Him is mixed with human dross. But He knows that we are clay, and does not refuse the little we can offer Him. Our poor, mixed motives in His service should indeed be a reason for us of constant self-abasement in His sight. They must never for an instant be a source of discouragement.

ON BEING INDIVIDUAL

WE are a dreadfully standardized and conventionalized folk, we ultra-civilized peoples of the twentieth century. Fashions and customs have reduced us to a sad state of sameness. It would be a mercy if some convulsion of fashions, some cataclysm of conventionalities, would stir us all up and make us a bit less like one another. What is to blame for all this terrible similarity? How few of us rightly dare to be individual! We are as like one another in thoughts as we are in dress, and are apt to get our notions from the daily papers and the boiler-plate magazines as we do our styles of clothing from the tyrannous fashion-makers.

An observant wag has made great sport of the slavery of men to styles. Everyone must wear a collar and necktie, and a man would almost as soon forget his shoes as leave his house in the morning without those trite but indispensable articles. There is really no reason in the world why every civilized male should bind in his neck with a strip of starched linen, but custom will have

it so, just as custom makes the natives of Tahiti tattoo their skin. This is all very funny, to be sure, but it is even more ludicrous to see men wearing opinions and ideas as slavishly as they do their collars. They get the one from the haberdasher and the other from cheap periodicals, but both are furnished them ready-made, and they must be worn so long as they stay in style.

What has put this tyrannous sway of conventionalism upon us? We need to take a hard look at ourselves and to see how unindividual and standardized we have become. Bless us! We are actually afraid to be individual, and we sink out of sight our personal and harmless idiosyncrasies, those individual traits which would make us interesting, from a positive fear of being in any way out of the ordinary. Eccentricity is a bogey to us. We dread to be singular or to be thought so, as though it were a sin. We pare down our tastes and stifle our preferences and make ourselves as humdrum as possible, so as not to be thought out of the ordinary.

Of course, there is a species of singularity which is objectionable and to be avoided. When one is out of order as well as out of the ordinary, that individuality is offensive.

There is only too much of this disorderly individualism nowadays, and one fears that it is in part a reaction from the dreadfully standardized monotony of being so very much like everybody else.

But the sort of individuality and unusualness which we commend and desire is not this disorderly type. We plead for everyone's being himself, his better self, but still his true and very self. We wish that each person could develop harmoniously those individual traits and personal goodnesses with which an all-wise Providence has endowed him, and would not so dully sink his pleasant little points of difference from other people into a drab and uniform hue of utter conventionality.

For is it not true that we are painfully like one another? As like as leaves on a tree, as peas in a pod. How unusual it is to meet anyone who is strikingly individual. In thoughts, in manners, in dress, in speech we are wearily similar. The thing is increasing. What with the ease of communication, the awful prevalence of standardized periodicals and amusements, the world-wide oligarchy of fashion-makers, the monotony of education, people are being pressed and

squeezed into the same molds of thought, of feeling, of manners, of tastes, to a degree that is surprising and pathetic. There is a frantic need for more individuality. What is to blame for all this conventionalism?

To begin with, there are the systems of education. Was human nature ever intended to be set in rows on benches when very young and impressionable, and doctored with the same doses of predigested and carefully standardized thoughts? Take twenty lads or lasses, in their homes in the care-free days before they are sent to school. One discovers delightful little traits of budding individualities that burgeon pleasantly in their young natures. One is exceedingly merry, the very embodiment of roly-poly good humor. With proper encouragement he might develop into that rare, dear creature, a true humorist. Another is quite takingly pensive and inclines to introspection. With due surroundings he might write elegiacs in his maturer years. So here and there throughout all the twenty, one sees the quickenings of individual traits. But now put them in school. Line them up on benches. Feed them with a strictly standardized mental pabulum, without caring for or attending

to their dewy differences. Give them a certain number of tasks suited to the average child (which never did exist). No wonder they grow monotonously similar. They cannot escape from the standardizing pressure of a cut and dried system of education.

Since this is a strictly philosophic treatise, we shall go one step farther backward toward the reasons of things, and discover that in the system of fixed examinations there may be found a still more radical cause of our sameness, one with the other. Into the maw of this Moloch of examinations, countless children are fed every year. Every study must afford appropriate and definite matter for the periodical examinations and therefore it is cut and dried into little morsels and fed the pupils with precision. No wonder that students, whose chief aim in life is the passing of examinations, should tend to become in time monotonously similar. They all know the same thing. They all have to say the same thing. No wonder, if some special provision be not made for cultivating their individual traits, that they grow as alike as so many questions and answers.

Many characters are not strong enough ever to shake off this repressive influence of

the examination system, which can so effectively clip off the corners of individual tastes and preferences. With such a start in life, encouraged to conform to the standard, discouraged from being original, it is hard for one to break away in after days from the habit of dull conformity. Since one has not been trained to develop one's pleasing and laudable traits of personality, one is apt if one grows individual at all, to be so in unpleasant ways and so to become obnoxiously singular without being really original and individual.

For, let us repeat, we have nothing to say in praise of mere singularity. What we plead for is the cultivation of the pleasant differences which exist in every character. We have certain talents. Let us use them, whether others have such talents or no. We like certain things; let us dwell on and clarify our likings provided they be right, whether others have similar likings or no. Granted that our individual traits are laudable and correct, let us develop and strengthen them. To take one's tastes from the crowd, one's thoughts from the papers, one's amusements from cheap public show places, is to lose the fine edge of one's proper originality.

Another source of dreadful sameness among civilized people, is the standardization of all creature comforts and wares of personal use, which the huge commercialized machinery of modern society has brought about. In the old days each family was its own manufactory; the mother of the household wove and spun and cut and sewed for her flock, and so everyone's clothing was just a bit different. The man of the house sawed and planed and hammered and made the furnishing of the home. There were home arts and home crafts; and if those households were cruder than ours, they were at least endlessly more individual. Now, from Kansas to Kamchatka, and from Korea to Kalamazoo, all people of the white race are oppressed with the same styles in dress, in furniture, in food, because these things are manufactured in huge quantities by machinery, and because mighty "sales forces" rush out from the great centers and pounce upon the helpless and unresisting retailer, who, in his turn, hands on the produce to the consumer.

There was a time when every shire had its own individualities. In those days customs savored of the soil. Even simple men and

poor kept their characteristics, their tastes and ways of speech. But travel and intercommunication have helped the crushing forces of convention to suppress this individuality. Now, a town must carefully cherish its old landmarks to lure the tourist thither. As for the people, they tend to become pretty much the same everywhere.

In our own country it is quite appalling how like we are to one another. One has a refreshing sense of surprise when one comes upon any real local color. Inside and out the folk are standardized. What fashions and styles of dress and furniture and food and lodging do for their bodies, the current periodicals and popular amusements do for their minds. Great powerful magazines and papers, keeping their presses whirling night and day, pour out on the defenseless populace such a flood of print as quite submerges the landmarks of literature for them. At a given time of the week, travel where you may, on street car or train, by the swift express or the jogging local, you shall see in men's and women's hands the self-same magazines. They do their part to deaden individual tastes and preferences. Where everyone reads the same thing, and that not of the

best, everyone is shoved toward a more or less uniform mediocrity. Commercialized amusements tend, one need scarcely say, in the same direction.

Those who will not think deeply, may suspect these remarks of being flippant and trivial, but there is more significance in them than may show on the surface. Let every man develop the best that is in him on his own lines and according to his own personality, and we shall be a wiser, happier, and certainly more interesting people. Not in vain has the Giver of good gifts bestowed on each of us quite definite talents, tastes and capacities. It is one of our life's businesses to develop these personal gifts in a lovely and harmonious way. We lose them or at least the flower of them, when we descend to the dull level of a commonplace conventionalism. We owe it to ourselves to cultivate our goodly differences betimes and to be wisely and prudently but precious individual.

ON GOING TOO FAR

THERE was once a very fervent novice who had gone through great trials and overcome many difficulties to win his way to the novitiate, where he was to prove his calling to be a priest and religious, consecrated body and soul to the service of God. One vividly remembers the fervor and exactness with which he entered into the pious exercises of the noviceship. He had suffered much, from the opposition of his father and his friends, before he succeeded in leaving home, had made a long difficult journey, without sufficient funds, to arrive at this holy place, and so he appreciated to the full every spiritual advantage which it offered him. Not a particle of the good gift should overpass him!

Unhappily, he did not know the limits of his own strength. He did not take sufficient nourishment nor rest. He drove his poor nerves and whipped his tired brain to meditation and prayer when he should have taken needed repose. He did not pay attention to those warnings of weariness and strain that should have induced him to relax a little and

to give his jangled nerves a chance to recuperate. As a consequence, he broke down quite utterly, was entirely unfit and unable to go on with his religious training, and so with broken health and sorrowful heart he had to leave the novitiate and give up the pious hope of spending his lifetime in the household of God. When he had gone and everyone was full of compassion at his misfortune, a wise old priest took the occasion to point a gentle moral. "You see," said he to the other novices, "there is such a thing as going too far even in the right direction."

It was a true saying and one that we can all ponder on with profit. Any excess is likely to be harmful even though it be an excess of something which in itself is very holy and desirable. Indeed, for those who are trying to lead a good life there is sometimes more danger of going too far in the right direction than there is of going wrong. To go wrong, one who is trying to be good would have to leave the path in which he is walking and travel in quite the other direction. But to go too far or too fast in the right path is a much more subtle temptation, and one, therefore, against which good people have especially to be on guard.

It is far easier to see in the lives of others than in our own how they sometimes go too far or too swiftly in ways that are right and good. We can see too, in their case, how unwise this sometimes is and how much harm it may bring. The peculiarities of the good are almost as hard to bear at times as the faults of the perverse and unruly. Once let a good person get the bit in his teeth and begin running away on the right road, and he is harder to stop than a downright bad fellow who knows he is doing wrong and can therefore be more easily convinced of the folly of his ways. Your good individual, who knows that he is good and going fast in the right direction—who shall convince him that he is going too far and too quickly?

We recognize this truth when others give us examples of it. We may even be quite eloquent in pointing out their error. If an acquaintance of ours neglects her family or her other duties to go too often to church, we sensibly object. If some too-zealous friend is forever dragging controversies into his conversation, we remark judiciously that he is going too far in a good thing. When someone else exaggerates a doctrine of the Church, or over-emphasizes some one pre-

cept so as to go half-crazy on the subject, we prudently suggest that he is getting beyond the bounds of common sense. It is quite easy to see the folly of these "goings too far" on the part of others.

Always, though, we find it hard to see our own excesses in the right direction. To see them would be the first step toward correcting them, and one reason why we still have these habits of exceeding what is prudent by going too far in the right way is, that we have never quite realized that we actually are going too far. It will help to look into our lives and see just where and how we may be committing this natural and human error.

We may take it for granted, to begin with, that there are some excesses in our lives. We are all of us prone to go too far one way or the other. Everyone remembers the seven wise men of Greece, each one of whom expressed in a sapient maxim the knowledge he had gleaned from life. One of them condensed his teaching in this saying: "Do nothing to excess." Thereby he implicitly conveyed his conviction that one of the most serious faults of human nature, one against which we need most to be warned, is the constant impulse to go to excess in one thing

or the other. That posterity has been of the same opinion, we may likewise gather from the circumstance that this saying of the old sage has been so well treasured by the generations and thought worthy of being preserved through decades of centuries because of its consummate wisdom. All individuals of all days with few and bright exceptions have needed this ancient warning.

How can we capture, so to say, our own elusive peculiarities in going too far in the right direction? One efficacious way is to compare ourselves with the common run of good people about us and notice where we seem peculiar, judged by the normal standards of the good. The comment and criticism of those about us, unconscious or expressed, will help us to detect these little points of difference. The mere fact that we have individual characteristics is of course in itself a blessing. We must be ourselves and keep what good we have whether others resemble us or not. Indeed, the very points of difference which we notice in ourselves may be our special virtues and not at all faults which come from going too far in the right direction.

Yet, among the differences which we do

observe in our own character and actions, we shall probably discover some which are not justified by common sense and which are in reality excesses. We should pray to discover and correct them. They may be the source of more trouble to others and more detriment to ourselves than we at first sight imagine. There is no sense, of course, in being worried or anxious about these goings too far in the right direction. Only, if we can, we shall do well to remedy them when they are once discovered.

By their fruits we can sometimes detect these excesses in us. When any peculiar characteristic of ours, even though it seems to us very good and praiseworthy, is as a matter of fact an occasion of fusses and difficulties with others and of interior disturbance and trouble to ourselves, then we have good reason to think that we are going a little too far, even though it be in the right direction. The spirit of God is calm, quiet, peaceable.

When others, who are themselves good and prudent, grow vexed with us about some peculiarity we have which seems to us quite praiseworthy and good, then again there is reason to suspect that we may be going too far in the right direction. At least, we should

examine very carefully whether they may not be right in their objection and we wrong in our insistence. Their criticism, which may only be implied in little remarks or actions that give us to understand they do not approve of our peculiarity, is at least a reason for us seriously to examine whether or not we are right in being unusual. If we still feel sure that we are right, then we may stoutly hold our way. But if we find we are going too far, even though it be in the right direction, then we ought clearly and by all means to call a halt.

To apply to ourselves the rules we use in judging others, is also an efficacious means of discovering where we are going too far in a good way. It is much more difficult, of course, for us to estimate our own excesses than those of others. Their singularities jar us and attract our notice and disapproval. Our own eccentricities rather please us, and we are fondly blind to our own exaggerations. Yet, when we notice someone else pushing a good thing too far, it should at least be an occasion for us to turn our eyes inward and see whether we cannot discover some similar trait in ourselves.

It must not at all discourage us to discover

in these self-examinations that traits in us which we have considered very prominent virtues turn out after all to be exaggerations and excesses. Even the saints found reason at times to accuse themselves of going too far in good directions. There is the classical instance of St. Bernard who, when he was dying, bemoaned the too-great austerity whereby he had weakened his poor body, saying with humility: "Alas, in slaying the old man I have weakened the new man also." That very self-accusation of the dying saint casts, indeed, but a brighter light upon his sanctity. It is after all an amiable defect to go too far in the right direction.

Perhaps, therefore, these considerations may help us to be more patient with the excesses we perceive in others as well as more vigilant against similar shortcomings in ourselves. Things that have annoyed us in our neighbors, will become much more tolerable if we can only get to consider them merely as too much of a good thing. We have spoken under the title "Our Stronger Weaknesses" of the light we can get for our own correction and the charity for our neighbor's failings, from remembering that most people have the defects of their qualities. It is,

after all, only looking at another aspect of the same truth, to say that good people are liable to faults in going too far in the right direction.

Sometimes it is a capital act of charity to help others to discover that they are thus going too far in a good way. Like all admonitions and corrections, this requires much tact and human kindness. In fact, it may at times need more address and skill to make the good recognize and correct their excesses, than it does to convert the wicked. Yet, we shall see more than once in our various ways through this world, that the singularities of the good, their undue emphasis on this or that right principle, their over-insistence on practices and lines of conduct good in themselves but exaggerated in their practice, give more hurt at times than the malice of the wicked. It is a pitiful sight this, of a good man or woman plunging along too fast and too far on some good quest or endeavor, and knocking down and turning over much more precious things than what they are rushing after in so headlong and inconsiderate a fashion.

The very fact that there is so strong an

element of good in what they are doing, makes them quite blind to the excess and disorder of their headstrong career. All the more caution is needed to admonish or correct them or even to slow them up and moderate their too rapid pace. They are likely to resent correction as a bad influence, and to resist wise counsel as merely the promptings of human prudence and the voice of the tempter. In dealing with such people, therefore, unusual delicacy and consideration are needed. One must keep in mind that they are, after all, on the right track, even though they are going much too fast and much too far.

Both in our own case then and in the case of others over whom we have some influence and care, these reflections may prove helpful in regulating our course of action. Virtue is a delicate balance between two extremes; and the golden mean, of which so much has been sung and said, is called golden, not only because of its great worth, but because it is sometimes so rare and hard to achieve. We must, therefore, not be discouraged if we cannot discover and correct quite all of our excesses in the right direction. Enough,

if we are sufficiently humble to take the corrections of life and the admonitions of others and come in time to remedy at least our more glaring errors in going too far in the righteous way.

ABOUT DYING

THERE is perhaps no thought from which we shrink with a more instinctive fear than that of our own death. Indeed, some persons have such an inborn horror of this thought that it is to be questioned whether they have ever dared to meet it face to face. Men have a singular power of evading and avoiding unpleasant recollections, and this thought of our death is so grisly a specter that the mind will make great detours rather than meet it fully. If we have ever really contemplated the idea of death as applied to our own selves, it has been as one who sees a ghost far off and runs away from it, rather than as one who meets the staring horror face to face.

In fact, it is a frightening subject to contemplate. We know so little of the dark pass of death. From other human experiences, even the most perilous and appalling, there have been some to escape and to describe their feelings to us, and so at least the last awful touch of sightless mystery has been spared us. But who has heard from any mortal lips how it feels or what it means to die?

It is an experience to which we all go forth alone, and from which no man returns to tell his neighbor what way he went or how he fared. Though the dying may be surrounded by throngs of the most devoted friends, yet they go on their lonely way alone. Death is, indeed, an undiscovered country to us, from whose bourne no traveler returns.

Our nature shudders at the thought of death. That awful tearing asunder of the body and the soul which were made to be together; that swift and final breaking of all the warm, kind human ties of sympathy and affection which hold us close to one another; that losing hold of the familiar things we love and going out into the unknown, the cold and the darkness, is indeed a fitting and a fearful punishment for our sins. Death is the most dreaded of all the woes that flesh is heir to. What price will men not pay, what renunciations will they not consent to, rather than die!

It is very desirable for us to have right and true thoughts of death. Though we may elude the full terror of the thought that we must die, still there is a haunting trouble about death which lurks forever in the deep places of our souls. We may banish the thought and avoid it, we may do our very

utmost to escape this brooding fear, yet it returns like a silent specter. We may distract our attention from it for a time, may even seek to drive it away in foolish fashion by wild distractions and revelry, but it forever lurks, biding its time. Half-seen, in the deepest shadows, it strikes a fear into our hearts that we cannot entirely withstand.

We must see to it that our fear of death shall be, not an unwholesome and paralyzing fear, but a fear full of profit and stimulus to goodness. To fear death and prepare for it, to fear death and pray to God, atone for our sins, amend our ways—this is wholesome and salutary. It is good for us to have such a dread of death as makes us pious and humble. Even the saints have profited from this, and the most joyous of them have not wished to avoid this wholesome fear of death which makes us cry to God for aid, and urges us to amend our ways.

But the manner of fear, that unfruitful terror, that grinning specter which disturbs and disquiets without purifying the soul, of this we should endeavor to be rid by all good means. The scrupulous suffer from this fear and they are in dismay at the very thought of death and judgment. Good and pious people

who have every reason to hope in the mercy of God and to look on death as but the cloudy gate to heaven, are unduly troubled about the thought of dying. While on the other hand, the very person who should be most concerned and filled with horror at the thought of death—the unrepentant sinner, is sometimes the very one who seems to have no fear of death at all and derives, therefore, no profit from the remembrance that he must die.

Let us sensibly consider the true significance of death and we shall perhaps be able to avoid the excessive and disquieting fear which sometimes afflicts good people, and at the same time obtain from the salutary remembrance that we must die, good fruit for our souls. This is what God wishes. He has not sent death into the world to be a source of fruitless terror or discouraging dread. He has ordained it as a punishment for sin and also as a help to our salvation. It is the devil's game to make us think of death in such a way as to be discouraged and fearful about dying. It is God's wish that we should learn so to consider death as to accept it with calmness and resignation from His hand, and gain light from that decisive hour

so to govern our lives that we may die happily and well.

The Holy Scripture tells us that our Lord Jesus Christ by His own passion and death and by His glorious resurrection has overcome death and dispelled forever for His followers its gloomy horrors. "O death, where is thy victory," cries the Church; "O death, where is thy sting?" Our blessed Saviour, going Himself through that dark way of death, has robbed it of its victory over the souls of men, has taken away the sting of that blind terror wherewith the very thought of death afflicted souls.

For those who truly believe in, and hope in, and love the God-Man, our Saviour, death should therefore be more a consolation than a fear. Dear blessed Lord Who has consoled with His own sufferings all the other sorrows of the race of Adam, He has also by His own death made it easy for us to die! The pagans and all those who have not the full truth of Christ, fear death because it is a leap in the dark, because it is the portal of judgment, because it is the end of all they know and the beginning of all they have most cause to fear. To the Christian who lives according to the teachings of Christ, these sources

of terror are removed by faith and hope and charity. Faith is our earnest that we have been redeemed and that the saving power of Christ's blood can wash us clean of sin. Hope points out to us the blessed country beyond the tomb to which we must go through the portals of death. Charity makes us wish to be dissolved and to be with God. Thus, even the ordinary Christian can find in death matter for much consoling thought and happy expectation. But to those who love God very greatly, their Christian faith makes death not only bearable but desirable and sweet. Holy souls who have detached their heart from the world and live only for God, come in time to desire with a pining expectation the time when they may die and go to God. Even the thought of the period they must spend in purgatory does not cast them down, for they are as anxious to atone to God's justice as they are to hasten through the doors of heaven.

It is a true grace and one for which we should pray, this wish to be dissolved and to be with God. It helps to make our heart unworldly and to purify our conscience. Far from hindering us in the exercise of our earthly duties, this holy wish and expectation

of dying makes it easier to bear the labors, the sorrows and suffering of the world, which seem, indeed, but brief and passing, when our eyes are fixed on the eternal reward. We grow ready to suffer all things so long as God pleases, if in the end we may achieve His everlasting friendship and company in heaven.

It is true, one sometimes finds in the good a special fear of death. This is true in particular of those who have a very delicate conscience and are inclined to be troubled about their past offenses. They shrink from death because they realize so clearly the evil of sin, the strictness of God's judgments and because they tremble at the uncertainty of their last hours and of that searching of their whole lives which they shall have to endure the instant that life is ended. Yet, it is good to know that even though they may have feared death very much in anticipation, still, when the time comes to die, these good but fearful people are often given a wonderful grace of resignation, and are upborne and supported by God's grace so mightily that they do not fear at all when that solemn moment is actually at hand. Indeed, it is quite wonderful to see how a fearful, anxious soul will

sometimes suddenly achieve, just at the moment when death is imminent, a serene resignation which seems a foretaste of everlasting bliss.

If one has tried to lead a good and dutiful life and to serve God faithfully, why should one have this excessive fear of dying? Is not God faithful and strong? Has He not promised to support those who cry to Him and to help them in their necessity? And what necessity is so great as that of the dying? When do we stand so much in need of God's special aid as when we are about to enter eternity, and to have done forever with all further chances of merit or repentance?

Surely, the most kind, most wise, most powerful friendship of God will be with us then, if we on our part have striven to be His friend during our lives. Surely, God will hedge us about with particular graces, strong helps, generous protection, at the very moment of all our lives when we are least able to care for and help ourselves.

All the prayers which we have said to implore the grace of a happy death, all the good works we have offered up with the same wise forethought, all the intercession of our patron saints, the kind aid of our Guardian

Angel, the motherly pity of the Blessed Virgin, the prayers of St. Joseph, the intercession of the Poor Souls in Purgatory, will be more earnestly employed for us at that tremendous hour than at any other moment of our lives. Whatever good we have done our whole life long will be there at our dying bed to plead for us, and our most pitiful Saviour, to whom all this supplication is addressed, will be most ready to deliver us and bring us safe through the portals of terror. Is it not for this He has given up His life on the Cross, and for this has fed us so often with His Body and Blood?

As for the actual pain of dying, it appears not to be very great. A merciful torpor seems to come over the body when the hour of dissolution is at hand. However much horror and resistance men may have felt beforehand, the actual moment of dissolution seems to be without much pain or fear. As to what happens after death, we may well leave it to the mercy of God. It is beyond our imagination to conjecture, and God has not wished that any should return to describe to us the unique experience of that of going out into eternity. Yet, surely, it is in itself a wondrous and holy thing to give one's soul with

trust and hope and love into the hands of God and lay aside one's sinful body only to take it up again glorified and renewed on the last day. Let us accept beforehand our death with all its circumstances, as God has planned it, and in perfect submission to His holy will.

Death ends our earthly joys, but it also takes away forever all our earthly sorrows. It strips us of every possession but it removes from us likewise every danger of sinning, every occasion of offending God. Thenceforth for all eternity, all that we do will be entirely pleasing to that most gentle and loving Father, whom in our weakness we now so constantly offend while in this place of exile and forgetfulness. If we think thus of death we shall be able to elude that excessive fear which is discouraging and unfruitful. On this side, the portal of death is dark with the mists of earth. On the farther side, it is bright with the light of heaven.

THE HOLY ANGELS

OUR faith assures us that besides the race of man there is another people of the children of God, the first-born of creation. We, who are made of clay and spirit, whose knowledge is bounded by what we can receive through our fleshly senses and whose immortal part, our spiritual soul, is compounded with matter and enchained by its limitations—we can but with difficulty conceive the nature and the powers of those pure spirits whom God first created to know Him and to serve Him. They are not bound as are we with the fetters of the flesh. They are superior to matter, free of its galling limitations. Bodiless spirits, they are, besides, in a state of heavenly glory. All save that sad and direful crowd who failed under God's test and merited for themselves the endless gloom of hell, they have been taken up into heaven, there to be ministering spirits before the throne of God for all eternity.

We have the further consolation of knowing that God allots to each of us, through the time of his mortal life, one of these mighty angels to be his companion, guide, protector,

comforter and friend. Invisible to us, because our eyes of the flesh cannot perceive the things of the spirit, yet ever present and vigilant at their task, in which their heavenly charity delights, these guardian spirits abide with us through all our waking and our sleeping hours. They keep patient watch to shelter us from evil. They whisper to our souls the pious inspirations of their heavenly wisdom. We may call on them in every hour and be sure that they will hear and heed, for it is their office to guard and help us, an office given them by the very God they serve.

Though we cannot see these blessed angels, yet the influence of their loving care is perceptible in our daily lives. From how many dangers we are shielded. How many holy suggestions we receive as we go about our daily tasks. From how many assaults of the devil, from how many grievous temptations which perhaps we should not have courage to resist, that heavenly warrior shields us whose bright sword is forever unsheathed above our head to ward off our unseen enemies, the spirits of darkness! If faith and gratitude are in our hearts, surely we shall many a time breathe acts of fervent, loving thankfulness to the Guardian Angel who

never ceases to keep his kind and mighty ward and shield us from all harm.

We can hold converse, too, with those blessed spirits. Though they are invisible to our dull senses, yet all we wish to say to them they have power to hear and understand. Our prayers reach them by God's power, and we may communicate to them our thoughts and our desires. Thus, though it is only by faith and by the experience of their kind protection that we know they are near, yet to them it is easy to observe us, and they have powers of perception and of comprehension given them by God whereby they can intimately know and sympathize with us all, poor children of Adam. It is needful that they should have this knowledge of us and understanding in order rightly to discharge the great office of guardian and protector given them by God.

We should be solicitous, therefore, often during the day to remember and address that holy angel who stands forever at our side, watching us and keeping us in every hour. In simple gratitude we should remember him often, and say, time and again, at least with the interior eloquence of the heart, our thanks for his dear service. How strange and mar-

velous! that an angel of God, bathed in the brightness of heaven's delight, blessed always with the beatific vision, one of the great courtiers of God, who stands before His throne forever, should deign to keep us company in this wretched world, to bear with our puny wickednesses, to endure the fickleness and evil of our ways and to keep us safe, despite our sins and misery, ever leading us patiently in the way to heaven!

Great, indeed, is the beauty of that divine faith which reveals to us such truths as the existence and the protection of Guardian Angels. Look out in fancy over the countless throngs of men, and see, by the side of each, that heavenly spirit who is appointed to be his guide and guard. The dark places of the world are lit up and made holy by these celestial presences. Bright flames of the love of God, stars set in the dark firmament of human woe and pain, symbols and agents of the sleepless tenderness of the Most High, and of His immense, unbounded generosity and power, these princely messengers from heaven pursue their holy ministry, watching over good and evil, enduring the persistent wickedness of the bad as they delight in the holy perseverance of the just, never wearying

nor ceasing their unsleeping watch until death comes to take the soul they have been guarding and sets them free from their strict charge and ministry.

Not to our own Guardian Angel alone should we pray, but to all the blessed hosts which stand and serve by the side of men. How many, alas, of those princes of the court of God, those glorious spirits who deserve unceasing gratefulness and worship, receive never a word nor act of recognition and of thankfulness from the sorry mortal to whom they minister. Day after day they keep their station, faithful to their thankless task, looking to God to see and bless their watch. But we who know by faith of their unceasing, gentle goodness, we should bless and thank them all, all and each of the great hosts of Guardian Angels who stand by the sons and daughters of men.

It is of vast use for us often to remember and vividly to picture to ourselves this host of ministering angels. They are the silent witnesses of God, discerning His holy providence as it runs like a golden thread through the warp and woof of man's goodness or iniquity. They are the messengers of His mercy, immortal visitors to this mortal earth,

the living earnest of His unsleeping provision for, and mercy upon mankind, heaven's ambassadors mingling with the life of earth to direct it onward and upward toward their heaven.

It should give us a greater reverence and esteem even for the least of humanity, to remember that to this one also God has assigned some angel from His court of heaven for a personal guard, a guide of his very own to lead him safely to God's kingdom. No one is too obscure, too wretched or insignificant to receive from God so astonishing a proof of His divine favor. But, surely, anyone who has so striking a mark of honor as that an angel of God is sent to be his guide, can claim our respect and reverence for his dignity. There is no little child, however tiny and weak, but a Guardian Angel stands at his side. There is no sinner so low and despicable, but God has vouchsafed to give him also this mark of love.

The sight of a great multitude gathered together, or even the spectacle of the daily crowds upon the street, should bring to our mind with overpowering splendor the bright thought of the host of Guardian Angels who hover in glory over that mass of men. What

do they say to one another, that invisible army of heavenly spirits who guard the throng of men we see? How differently they judge than the crowds of mortals. How earnestly they endeavor to put some heavenly wisdom into the hearts and speech of those whose vain words rise in clamor, whose earthy and sordid deeds offend those pure intelligences.

If the remembrance of the Angel Guardians goes with us as we walk about the town and mingle with men's affairs, it will be a great protection to us, and a constant reminder of heavenly things. Besides, we shall derive no little benefit for ourselves from a sincere and tender devotion to the Guardian Angels. For they are most inclined to help us, they whose very business it is, entrusted to them by their heavenly Master, to be the guardians and helpers of the sons of men. God has given them an eager willingness to assist us, because He has given them the office and charge of ministering angels. We should be very foolish to doubt the great desire of these bright spirits of heaven to befriend us, their constant willingness to hear our slightest prayer.

They are most powerful, too, to bring us

assistance in our every necessity. For God would not put them to watch over us without giving them every one great powers, mighty faculties. His divine wisdom and omnipotence allot to each of His creatures those potencies which will enable them rightly to do His will and bidding. To these angels, whom He has assigned as keepers of the sons of men, He has given vast abilities to aid us.

The thought of the presence of these noble spirits should likewise be for us a help to the constant and holy recollection of the things of God. We are apt to grow so immersed in this fleshly and mortal life and to forget so utterly the eternal realities. We are so enthralled by the life of the senses that we find it hard to keep our thoughts on divine things or even to lift them up to heaven as we should do at least from time to time during the day. But if we remember and reverence the presence of our Guardian Angel, who watches and waits by our side each moment of the night and day, we shall find his company a blessed reminder of all that world of holy spirits dwelling in heaven in the vision of God. Thus, a devotion to our Guardian Angel which is vivid, realizing and sincere,

will be a very efficacious means to keep ourselves mindful of the things immortal.

The saints have told us that one of the best means of increasing in goodness and in union with God is the constant recollection of God's holy presence within us and about us. The thought of our Guardian Angel, who walks with us through this world, but with his eyes forever fixed upon the Most High, his lips pouring forth forever the most heavenly praises of the Divine Majesty and his heart enjoying without cease the beatific vision of God's beauty and holiness, will be an aid for us to remember the everlasting presence everywhere of that infinite Father who is our comforter and friend. Our Angel Guardian enjoys the Vision of God wherever he goes with us, and God, forever near us, and within us, is visible to our holy angel though He is alas, unseen by our dull eyes of flesh.

But while devotion to the Guardian Angels is of great personal profit to us, it is of almost equal help in our dealings with others. Those in particular who have to do with the sanctification of souls, those who are engaged in social work, who have often to do with difficult and stubborn characters, and who

need to exercise good influence over their minds and hearts, should have recourse often and with great confidence to the Guardian Angels of those whom they are anxious to assist and save. For these celestial spirits have great power over the minds and hearts of those committed to their care. With heavenly wisdom they can incline their charges toward good and divert them from evil. They are most eager to assist us, men and women who are toiling for the very same end for which they, the bright angels, likewise work at God's bidding—to wit, the salvation of souls.

Those who have care of the sick, who are charged with the upbringing of families, who have others under their direction—in a word, all who are concerned in any way in dealing with others' souls, should put great confidence in the Guardian Angels and do much to enlist their aid and intercession. Persons who have been accustomed to practice deep and persevering devotion to the Angel Guardians have many wonderful things to tell of the kindness with which these blessed spirits silently and unseen, yet in the most efficacious way, take part in the affairs of men to help, protect, and cheer the souls entrusted to their

care. It is a sweet and precious thing dearly to love and fervently to worship the holy Guardian Angels.

While we venerate and remember that great heavenly army of pure spirits whose duty it is to guide and guard the living children of Adam, those Guardian Angels sent from their heaven to live in the world, and carrying heaven with them where they go, we shall do well to remember and to worship also those other angels, greater still in number, who abide before the throne of God in heaven, giving Him unceasing worship while we wake and while we sleep. There, in countless array, are the angels and archangels, the powers and dominations, the principalities and thrones, the virtues, the cherubim and seraphim—all the nine choirs of glorious spirits. Each of these choirs is an excellent army of uncounted intelligences, all glorified and transfigured by the beatific vision. They dwell forever, exulting before God's face, while from their harmonious company there rises always that great chant of praise and exultation in which join unceasingly the voices of the blessed and to which we hope that in God's time our song also may be added, crying: "Holy, holy,

holy, Lord God of Sabaoth, heaven and earth is full of Thy glory!"

Becoming thus friends with the angels on earth and in heaven, taking delight in their remembrance and their company, we shall be admitted at last to the precious friendship of these princes of God's heavenly court. They will look on us kindly and mention us one to the other, keeping especial watch and guard over us because we have paid them a singular reverence and love. So may we pass from the friendship of the angels on earth to their unspeakably more glorious and intimate friendship in heaven, and take our place one day in their spotless company to join in their eternal chorus of rejoicings and in the praises which they raise without ceasing before the throne of God and of the Lamb.

ON MOTIVES

THERE is an inane pun which has provoked a sickly smile from many generations of hardened punsters. It runs somewhat in the following fashion: "Why is a crow the wisest of all animals?" When the hapless victim has puzzled long enough over this elusive riddle, the poser of it answers with glee: "Because it never does anything without cause!" In the resemblance of sound, not spelling, between "cause" and "caws," lies, we need hardly say, the solution of this wretched riddle!

We quote this popular quip with due apologies. It is useful in the present instance, not for any intrinsic merit, for it has none, but to show that even in the minds of chronic punsters there exists the conviction that a reasonable being is one who does everything with a cause. We shall do well to bring this home vividly to ourselves even by the shock of such a riddle. It is a truth which we know, but too seldom act on. If we can manage to get a practical grasp of the fact that all reasonable beings act from causes or

motives, then we shall get far toward understanding and helping others and ourselves.

The causes from which reasonable beings act are called their motives because they move and incline the will to choose this one line of action and avoid that other. These motives are perceived and grasped by the intelligence. This seeing faculty of the soul observes the good that can be expected from a certain line of action and represents it to the will. The will, which is of its very nature inclined to choose what is good, then assents to the motive thus proposed to it by the intelligence, or refuses its assent. In the one case, we say that we have freely chosen to do thus and so; in the other, we have freely chosen not to do it.

The will, under normal circumstances, remains free even in the presence of most powerful motives. It chooses and refuses, not because the motives presented to it force it into action, but only because they allure and induce it to choose or to refuse. When the intellect has done all it can in the way of presenting motives for a certain course, the will is still free to choose to do otherwise. This power of self-determination possessed by the normal human will, is what we call its

freedom. Our very consciousness assures us that we have free will and can do or refuse what we like. We cannot fathom the depths of this mysterious power, but its existence is witnessed by our own unerring consciousness of freedom and by the common consent of all mankind.

Yet, though the will is free, there are some motives which when properly presented to it appeal so powerfully that there is a moral certainty that they will move the will to action. Thus, for example, when the motive of saving one's life or escaping from great pain and danger is presented to the will and there is no counterbalancing motive to offset it, we are morally certain that a normal person will choose to avoid death, great pain, danger or any other impending evil which he has no motive to wish to suffer. It is true that even in such a case the will remains free and the person in question can deliberately choose to suffer pain, danger, even death from some motive which in itself does not at all counterbalance the strong motive of self-preservation. Yet, under ordinary circumstances, when a very strong motive for an action is opposed by very weak motives against it, we are morally certain that the will will be dis-

posed to act according to the much stronger motive, even though all the time it remains essentially free.

We can convince ourselves of this truth, that the will is powerfully acted on by the stronger motives and inclines to act according to the greater urge upon it, by noticing what happens within us when we are endeavoring to make up our mind on some important question. Let us suppose, for example, that we are engaged in some work which we like well enough in sufficiently pleasant surroundings, when someone unexpectedly makes us an offer of another position. We at once inquire about the conditions of the offered occupation. What is the nature of the work? What is the salary, what are the circumstances of employment? Having found out all these things, we begin to weigh the motives for going to the new employment against those for remaining in the old. If the advantages of either position are pretty evenly balanced, then we say that there is no motive strong enough to make us wish to change. But if any one of the circumstances of the new position seems very attractive, then it may be sufficient to move us to make up our mind to go there. That was the de-

termining motive which induced our resolution. When we come to the new place and grow actually acquainted with the circumstances of our new work, it is quite likely that some new motive may arise which changes our mind again. We may find the work exceedingly hard or the location disagreeable, or the company intolerable. This new motive may make us quite reverse our former decision, wish we had never come to the new place, and decide to leave it. Thus, our wills are incessantly being acted upon by motives and influences.

A motive which is in itself quite worthless may, however, be made very strong through some misrepresentation or by the action of passion, habit or the influence of others. If our intelligence were unerring and our will entirely right and quite uninfluenced by feeling and passion, we should find it easy always to choose wisely and to weigh the motives proposed us according to their true value and to our own best interest. But, unhappily, our poor intellects are very easily deluded, and the constant push of passion, feeling, prejudice, disturbs the balance of our will and makes it hard for us to act reasonably and to follow the better motives proposed to us.

Again, a motive which in itself is immensely powerful and should appeal with almost resistless force to our better nature, may have a very weak influence upon us, and indeed may scarcely be attended to at all, because it is so feebly presented to our mind. Thus, for instance, the existence of an everlasting place of reward and of an equally enduring place of punishment toward one or other of which we are each one traveling and in the one or the other of which we must abide forever, is a motive of such unspeakable efficacy that did we thoroughly realize this truth of faith we would far prefer to die than deliberately to offend Almighty God, and we should constantly order our lives so as to merit more and more of the great glory of heaven.

Yet, how many there are who firmly believe this stupendous truth but realize it so very little that they will calmly go on in a life of open sin, allowing their will to be moved by the wretched and contemptible motives of present pleasure, profit, the enjoyment of doing as they please, and all the other pitiful motives for sinning, and will be scarcely influenced at all by this tremendous motive for goodness which,

realized, would in itself be enough to make them and keep them saints.

The instances given, will open to the thoughtful reader long vistas of reflection. Review your own life and think upon its critical periods when you made decisions which have powerfully influenced the whole after-course of your existence. Recalling your reflections and the reasons which induced you to take this or that momentous course of action, you may be able to discern the various motives which influenced your will. At this distance of time you may be able to discriminate between the motives which were solid, just and right, and those which were specious, deceptive and unworthy. The actions which you performed under the influence of the former were good, reasonable and happy in their consequences, at least for heaven. Those which you did from base, unworthy motives were evil and unhappy in their results. If you had taken greater care to ensure a proper store of good motives for your will, you might have avoided what was evil in your past and have done far more that was good and profitable for eternity.

If we are wise, then, we shall take good care to watch over the motives of our actions. We shall examine our conscience from day to day to discover by what manner of motives our will is being influenced. We shall be frank and honest with ourselves in discovering the bad motives in us which are inclining our will to evil. It needs careful and continued scrutiny and no small courage and perseverance rightly to know and judge of our own acts. Selfishness may easily masquerade as prudence, cowardice as common sense, bashfulness as humility, pride as proper self-respect, and so on through the catalogue.

We must not rest satisfied, though, with merely discovering the wrong motives that have moved us. It is of even more importance to supply to our wills strong motives for goodness. This is one of the blessed results of meditation and prayer, that these freshen and make stronger and more vivid the motives which will keep our actions just and right. The more we dwell on the eternal truths the more we ask God's help to realize and act upon them, the more our intelligence will be enriched with good thoughts and enlightened by God's grace to present to our

will worthy and holy reasons, vivid and strong for right and meritorious actions.

Good reading is likewise of excellent use in strengthening and purifying our good motives. The lives of the saints in particular are full of incentives, which come to us with the more power because they are presented through the medium of example and not merely given to us by way of abstract precept and exhortation. The best of all encouragements come to us from the teachings of Our Lord, in His holy Gospel. But the lives of the saints have been called the Gospel in action. We shall be wise, therefore, if we read every day some passages at least from the exploits of these heroes of God. There are now many lives of the saints written in modern phrase and in a way to interest our modern mind. Let us not neglect these rich mines of holy motives from which we can have, at so little trouble, great stores of the golden stuff of which holy deeds are made.

In dealing with others, too, we should always bear in mind the power and the need of motives to persuade them. They, like ourselves, are influenced by the reasons for acting or refusing which are presented to them, and they will be inclined to do good the

more willingly and perseveringly or to resist evil more staunchly, according as we succeed in giving them motives which are good in themselves and which appeal to them, and in making these motives vivid, impressive and strong. Much preaching and persuasion misses its mark because it is not reinforced by sufficient motives. All the rhetoric on earth is persuasive only in proportion as it avails to clarify and drive home good motives for action. On the other hand, one can dispense with eloquence and yet be most persuasive, if one has the earnestness and good sense to bring the right motives home.

When, therefore, you wish to help another, see to it that you first prepare motives enough to move him, and then make it your effort to bring those motives to bear on his intelligence, and so upon his will. If we would look more to motives and less to wordy exhortations we should have more fruit from our work for others. Keep this matter of motives likewise in mind when you wish to persevere yourself or to help others persevere in some line of action that is holy. Refresh the memory on the motives for perseverance from time to time. Renew at intervals the vivid apprehension of the reasons

which led you to take the resolution or to urge it upon others. If you can keep the recollection bright, your resolution will remain strong and effective. This is the purpose of retreats, of meditation, of monthly recollections, of examens. We incline to grow lax and forget our good resolves because our motives grow dim and weak and are forgotten. Take care of your motives, keep them fresh and bright and strong and pure, and your whole life will become noble. For good motives most help a good will, and a good will makes a holy life.

REPARATION

IT has been somewhere suggested, we do not now recall just in what book or essay or chance remark, that the souls of the just in purgatory may spend at least a part of their sad time of atonement in revisiting with sorrow the places where in this life they sinned. Unseen and often unremembered, beyond the bounds of this terrestrial life, disembodied spirits, with no flesh to clothe them and no form that eyes can see, these spirits of purgatory, so this conjecture has it, make their mournful atonement in the very spots wherein their mortal life was spent. From one place to the other through all the haunts they knew, in all the spots they have dwelt or journeyed, they go in sad procession, spending so much time in mourning in every place for the sins they wrought there, as is sufficient to satisfy the eternal justice for the penance and satisfaction due for every sin.

It is a gratuitous speculation merely, and who can say whether it be true or no? In God's revelation we are given but few details concerning the souls in purga-

tory. That there is a state of atonement in which the just who have died with some stains of sin still on their soul must abide until they are quite purified and fit to enter heaven is of faith, taught in the Scriptures and defined by the Council of Trent. But whether purgatory is in one place or in many, whether the souls of the just in purgatory remain all together or are scattered about the world is not told us by the authoritative teaching of the Church. So this impressive thought, that each one makes atonement there where the sin was done, can neither be affirmed nor denied by the authority of Catholic teaching. It is a moving thought and we are free to profit by it if we will.

Suppose for a moment it were true, and bring home to yourself in a vivid way the journeying of these poor, repentant souls. Against the background of the sunny world full of nervous and insistent life, in the broad streets filled with light and thronged with rushing crowds, in quiet homes where the peaceful waters of family life flow silently, and in great populous office buildings where the turbid currents of business hurry and roar, through all the changing various ways and places where they lived, the poor souls

move or wait, lamenting for their sins. Unseen presences, lonely in the greatest crowds, revisiting the life of which they are no longer a part, they see (with what just and accurate vision now!) all the true values of life and all the meaning of opportunity.

Stripped of the flesh and its passions, illusions and desires, they can weigh, with precise and impartial judgment, the worth of created things, and they see and acknowledge how utterly valueless are all things save just in so far as they may be used to do God's will and to gain merit in His sight and glory in His kingdom, or avoided and abstained from in conformity to His good pleasure. Aloof from life, looking from the vantage point of the threshold of eternity, with the clear light which comes at the moment of death still streaming upon them, they can detect every fallacy of the world, the flesh and the devil which deluded and distracted them when they were living on earth. They see now, life and its opportunities, temptations, pitfalls and graces as God sees them. They weigh and estimate all things according to the standards of God.

We can fancy how memory, pitiless and minute in every past detail of their conscious

and willful life on earth, recalls to them in every place each responsible movement of their will, every deliberate action which had in it merit or guilt. In the very place where the deed was done they re-enact every instant of it, realizing with ruthless exactness their precise degree of blame and guilt before their all-just and all-holy Master and God. Surely one would conjecture such a vivid and explicit review of every moment of one's life which had in it any shadow of demerit is part of the sleepless vigil of the suffering souls.

Ah, with what different estimates of good and of evil they rehearse now, in pain and in sorrow, those actions of their lives which were so lightly and carelessly done in the midst of their thoughtless days on earth. How they groan in spirit at the thought of so many opportunities for merit and for glory which they let lightly escape them there in those fleeting moments of the past, and which now are gone forever. Nor will that more excellent glory which they might have gained for all eternity in heaven ever be theirs. For they have let a part of the good gift escape them and have exchanged for the silly mess of pottage—ease, pleasure, self-will, sloth, indulgence—that precious part of their heaven-

ly birthright which they might have gained so easily and forever by effort, self-denial, faithfulness to God's will, zeal, penance, charity. The keen regret for lost opportunities and for chances of merit foolishly foregone, will surely be one of the most piercing pains of that place of sorrow.

As for the positive sins they committed, how utterly do these poor souls regret and repudiate them now. They have no illusions any longer, and all their estimates of value are just and right. They see that sin, even the least and half-deliberate sins, are an enormous evil, while sins that were deliberate afflict them unbearably by their very remembrance because they now know so well the outrageous ingratitude, the atrocious villainy of sin. They now realize distinctly that sin is the one real evil in creation, and, bitter as their pain and sorrow are, they would not suffer one particle less in atonement. On the contrary, they yearn for still greater draughts of bitter anguish because their sense of justice makes them desire to suffer still more than God requires, so that they may make still greater reparation for their sins.

If these poor souls can lift their gaze even for an instant from the contemplation of their

own so deeply mourned-for offenses, and look upon the men and women who tenant now in the flesh the scenes in which their own mortal lives were spent, how they must wonder and grieve at the folly of mankind. How they must suffer to see the sins by which God is still offended, to observe that we, who like themselves, have the guidance of the faith and the help of the grace of God, still persist with mad willfulness in sinning, still neglect the bright opportunities for merit here and glory hereafter which the love of God perpetually offers to us, still abuse His multiplied graces and still commit the supreme and singular folly of using His own creatures, the gifts of His own hand, to offend Him. If we can but for one moment put ourselves in place of one of these sad, repentant souls and for one instant see the world and our own lives through those clear, disillusioned eyes, how breathless will be the revelation to us of our folly in the past, how keen will be our appreciation of our opportunities, now, and in the days that still remain.

It may be still more helpful to us to run forward in imagination to the time when we too shall be disembodied souls in purgatory, revisiting with pain and sorrow the scenes of

our mortal life. We know not how soon or how late that day may come. We hope by God's mercy to die in His friendship. But which of us can look forward to leaving this life quite cleansed and free from the stains of sin? So, we may well anticipate our purgatory. Imagine yourself, driven by the justice of God and urged by your own deep sorrow, to revisit in spirit the scenes of your mortal life and grieve for the sins committed there. Remember for a moment all the places where you have lived. From that time of your childhood when you first reached the age of reason and began to be responsible for your deliberate actions, your restless feet have been wandering in many places, your life has been lived in many scenes. Go back to them in memory, one by one. Where did you dwell when you had just attained the age of responsibility? Where was your childhood passed, and where your youth? You have lived many days and in many hours you have done many deeds. In many things you have pleased God and stored up merit for heaven and for this be thankful. But bear to look with courage and sincerity on the darker side of your life. Not with trouble and anxiety, but with sincere contrition and hopeful peni-

tence review, as you shall review them in purgatory, your shortcomings and sins and grieve for them out of the love of God, making sincere and contrite reparation. It is blessed for us thus to anticipate our purgatory.

Endeavor to imagine, vividly and clearly, what would be your feelings, your regrets and desires if you, as a disembodied soul of purgatory, were to revisit the scenes of the life you now are living and to contemplate your own self as you are at this present hour. What will you then wish to have done and what to have avoided? Do and avoid these same things now and you will be very secure. What motives will you wish then to have insisted on and to have chosen as the main-springs of your action? Act on those motives now and you shall be sure of merit and safe from sin. What lines of conduct will you wish to have adopted? What good works will you desire to have engaged in. what atonement will you long to have made for past sins, what penance to obtain mercy for others? Do these things now, while there is yet time, and you will remove from your poor soul the sad necessity of those after and un-availing regrets. Lay the specters of duties

undone and tasks unfulfilled by courageously bending yourself to work to accomplish all that God expects and that your soul will hereafter desire. Have pity on that self of yours to be, by becoming now that better self which you will wish hereafter to have been. If you can but see this present hour and all future hours through the eyes of your own soul in purgatory, you will be stirred beyond measure to self-amendment and self-perfecting. If you can see the past from that same vantage point of clear vision, you will abound in true contrition, deep love of God and the salutary penance which will anticipate and greatly shorten your sad time in purgatory.

Observe that it matters really very little to the moving efficacy of these considerations whether it be true or not, as this conjecture has it, that the souls in purgatory really do revisit the scenes of their mortal life and there make atonement. For it is enough for our purpose if in vivid memory they rehearse again each deliberate instant of their lives. Memory, vivid, exact and particular as theirs must be, aided by the mighty power of God, can recall as truly and as movingly each slight detail of life as actual presence could. Who will question that in that place of atone-

ment, where justice must be satisfied and the misdeeds of our mortal life reversed by penitence and reparation, the panorama of their lives will pass before the poor souls in vision so that they may duly appreciate and rightfully regret all they have done amiss.

We must take from such thoughts as these not terror nor discouragement, but stimulus to energy and effort in the love and service of God and our neighbor, courage and fidelity in making atonement for our sins. If we look to our own weakness and sinfulness our case does indeed seem desperate. But if we consider the infinite kindness and boundless power of God we shall not give way to cowardly fear. If it were not for His mercy we should all be consumed. But He is patient, long-suffering in love, and He wills not that any soul that He has made should perish. In hopeful fear, therefore, and fearful hope, distrusting our own selves and confident in Him, let us work out our salvation, roused up and urged on to holy deeds and loving reparation by the thought of the souls in purgatory. May our sight be made clear and our strength renewed by seeing through their eyes all things as they are in life, in death and eternity!

LIFE'S TEACHING

MANY of the details of God's providence are entirely hidden from us. We shall know them only on judgment day, or perhaps in heaven, when it may be part of the bliss of our eternity to trace out in detail the wonderful work of His weavings whereby out of the warp of circumstance and the woof of human will He maketh His external glory. Now, to use the good old metaphor once again, we see but the under-side with its knots and rough places. We shall have to wait in patience until hereafter the color and symmetry of His vast design are disclosed to our enchanted vision.

Yet even here, in the midst of the weaving, by the dim light of this underworld we can detect certain great outlines of God's pattern as His shuttle moves to and fro over the wide loom of the earth. We can discern certain features of God's providence because they are woven great and plain over the whole face of human affairs. It is good for us to study and discover these large plans of God because the knowledge enables us to

co-operate better with the good pleasure of His Divine Majesty and the beauty of that small bit of His designs which we can determine, strengthens our faith in the vast, complex harmony which as yet we cannot see.

We know by faith that God is the infinite Lord and Master of the universe. He holds in His almighty hands all creatures whom He has made. They once were not, and He is forever and in all eternity. He brought them to be, drawing them out of their original nothingness by an act of His all-powerful will. He sustains them in being and without His continual support they would fall back in an instant to their primal nothingness. He knows them most intimately, being ignorant of nothing past, present, future, actual and possible. Of His own essence He comprehends all things and He needs not the aid of any creature. Upon His fingers are the ends of the earth. To us it seems that many things in life happen by chance, or, as we too often have to say in sorrow, by a mischance, arising from causes which we cannot calculate nor for the most part even understand. Good luck and bad, adverse and favorable days follow one the other over the ways of our life as spots of sun and shadow race over the

landscape on a windy day when clouds are in the sky. We can never tell in the morning what is to befall us by noon, and a long succession of calm and happy days gives us no assurance that the morrow will not bring some unexpected and crushing sorrow. Uncertainty and chance seem, to earthly eyes unenlightened by faith's teaching, to rule our lives.

But to the eyes of faith, nothing whatsoever happens by chance and there is no such thing as luck or fortune whether good or evil. From the greatest to the least God knows and governs all. He is concerned with as utterly, He watches and knows as completely the slightest detail of the most insignificant happening of our lives as He does the mightiest circumstance that ever swayed the fate of nations. Little and great alike and together are under the eyes and beneath the governing hands of the Master of Life. Faith assures us that all things whatsoever—pleasure and pain, being and death, riches and poverty—come alike from the hands of God.

The pagans, who had not the light of Christian teaching to help them understand God's ways in the world, spoke much of

fate and of fortune. The keen-minded Greeks, searching the riddle of life's meaning, thought they discerned therein the overruling power of a fate which they made superior both to gods and to men. "Who can resist his fate," they said, "or who can withstand that unseen power which rules even the counsels of the gods?" Their majestic tragedies are full of the dark, mysterious influence of this fate which ruled in their eyes over the destinies of mankind. To this the heroes of their dramas bowed in an enforced submission. Under the iron hand of a relentless fate, kings toppled from their thrones, and warriors, though victors on a hundred fields, at last breathed out their souls from bloody wounds and their pale spirits went to haunt the country of the dead. This was their poor guess at the solution of the riddle of life which they could not read. They only pushed back the mystery. Unable to conjecture the overruling mercy and kindness of an infinite Father in heaven, they missed the loveliest of life's lessons, and while their keen philosophy surveyed the heavens and earth it could not lead them to the full knowledge of God's overruling love.

But to us, if we have the light of faith, the

world looks far otherwise than it did to those poor wanderers in pagan darkness. Every detail of life is luminous with a significance which it has from the very fact of God's overruling providence. Since He has known from eternity even the slightest thing that shall befall us, since He has weighed and considered all and suffers each event to come to pass, even the least detail of our lives is full of meaning, and we can learn countless lessons from the happenings even of our most ordinary days. Nothing is slight or without meaning when it comes to us directly and of eternal purpose from the hand of an all-wise and all-kind God. The moments are ambassadors, which run to us from Him, each with its hands full of opportunities. They are teachers that come, every one with its particular lesson, which it repeats to us clearly enough if only we are willing to learn.

To take this view of the events of our lives is immensely consoling. It opens to us, besides, vast opportunities for knowing better the will of God in our regard. God's will is manifested to us by the occurrences of our daily lives. He teaches us, not by messages of angels nor by voices from heaven, but by the constant, simple, easy lessons brought to

us without cease by the ordinary occurrences of our everyday life which He has foreseen and suffered to come to pass in accordance with His eternal providence.

We should pray and strive, then, to read well life's daily lessons. They teach us so convincingly if we will but heed them. Every experience has a voice and a pointing finger to show us better paths. Wise, very wise, are they who know how to learn from the daily lessons of experience. Even our mistakes are full of instruction for us. Why does God allow us to fall into so many errors? Doubtless, so that we may learn in that surest school of experience. A little child just learning to walk has many bumps and tumbles. Yet his mother lets him bump and tumble on, knowing that only in this way can he learn at last to stand straight and to walk. A teacher corrects with patience the faults of his pupil's compositions, knowing that by falling into many queer mistakes and by having his attention often called to his errors he will learn at last. In similar ways, God expects us to learn by our errors and He suffers us to fall into many a foolish mistake so that at last we may acquire wisdom.

It is senseless, therefore, to grow discour-

aged or despondent about our mistakes and foolishnesses. How else shall we learn than by seeing where we have heretofore gone wrong? Our heavenly Teacher dislikes more than we do the disorder and silliness of our errors. But He suffers them so that we may learn better ways. If we use these opportunities as He intends, we shall grow wiser and wiser. If we allow ourselves to become discouraged about them, we shall miss the profit and keep the pain. Be interested in your own faults and shortcomings. There is no better way to grow wise than by observing and correcting one's daily foolishnesses. It is no great disgrace for a pupil to make mistakes. But only a dullard and a simpleton will keep on making the same mistakes day after day and never profit by them.

God means, too, that we should learn by our successes. In many things we all offend, Scripture so assures us. But in many things also we do well and rightly. We should be as anxious to repeat and improve upon our successes as we are to learn from and avoid our mistakes. It is no good keeping our eyes fixed always on our faults. Take a fair look, from time to time, at your nobler qualities and past good deeds, not indeed to take any

foolish pride, but to thank God for them, and to cheer up your soul to do still better another time. Our mistakes teach us what is wrong in us and what we lack. Our achievements show us where we are strong and may hope to do still greater service to God hereafter. To study our errors makes us humble and careful. To notice our successes should leave us courageous and full of hope. Often we need courage sorely to get on at all. It will go ill with us if we learn the one lesson without the other.

Life's lessons come to us also from the mistakes and virtues of others. We can read in others' lives most excellent instruction for the guidance of our own. Indeed, it is easier for us to see clearly and correctly what is worthy of praise and blame in the lives of other people, and while we must refrain from judging them or condemning, because merit and guilt depend on the interior motive which we cannot see, and because judgment belongs to God, yet we can discern the exterior beauty or unseemliness of what others do, and be warned thereby what to imitate or to avoid. Some of the most valuable lessons of life come to us from the impressions made on us by the acts of others. We shall be wise

if we take care to use their example, not to waste our energies in envying them or condemning, but to imitate what we see is good and to avoid what we realize is evil. It is for this end that God allows us to see and to observe their actions. He cautions us not to judge others, but He wishes us to learn from them.

As to the lessons offered us by inanimate things and by the constant succession of life's joys and sorrows, failures and successes, they, too, are most precious and beyond all number. Lit by faith, there is no corner of our lives which is not seen to contain treasures of heavenly wisdom. The wretchedness and little worth of the good things of this world are forever driven home to us more and more by every day's experience. The swiftness with which our hours and years go by, forever preaches to us. Misfortunes admonish us, joys remind us of the everlasting joy, both the bitter and the sweet of life's daily cup remind us without ceasing of sin's punishment and virtue's reward, of the ill-savor of time and the sweetness of eternity, of our wretchedness that is and of our happiness to be.

All these lessons come to us obscurely, as we have said, not in the clear and flooding

light wherein we shall see God's designs made plain in the brightness of eternity. To see with such perfect vision is not vouchsafed us now. It is part of our merit and one of the conditions of our state of trial that we must walk in the half-light of this lower world to win heaven's felicity. Yet with good will and prayer, looking at all things with the eyes of faith, and using to the full the light we have, it is wonderful how much we can make out of God's great plan, how many lessons we can learn from life's complexity.

Like good scholars and humble pupils in God's school we must be content to study from day to day the lesson which He sets us. It is vain to repine if the task does not please us or if we have to con over many pages that weary our eyes and distress our hearts. For the infinite Teacher in life's great school is no human master, limited in knowledge and fallible in His method. It is God Himself who deigns to instruct us, the infinite Wisdom, the eternal Love, the Power without weakness, whose designs cannot fail and whose arm is never shortened and who maketh all things work together unto good unto those who love Him.

ON LEARNING HAPPINESS

IT is, in a sense, a duty and it is one which we owe to ourselves as well as to others, to cultivate the fine art of keeping happy. It may surprise some readers to speak of keeping happy as an art that can be acquired, yet a bit of reflection will convince them that happiness can be learned and practiced. There are some who lack this fine art and who contrive to remain miserable even in the most singularly favorable surroundings for being happy. Others, who have every excuse, one would think, to feel entirely wretched, contrive to practice the fine art of happiness in the midst of misfortune. Being happy does not depend, then, on one's outward circumstances. We can make a home for happiness within us no matter what storms may rave without.

There was once, as we have heard, a lady who was a puzzle to her friends. Providence had showered on her the most singular gifts. She had a pleasant and happy home, an amiable, devoted husband, delightful children, good health and youth—in a word, all the things which are

commonly considered the very stuff out of which happiness is made. Yet, this good lady used from time to time to lock herself in her chamber and cry and cry for hours together. She seemed to delight in being miserable and had a perverse faculty of making herself wretched when, it seems, it would have been so easy for her to practice the art of keeping happy. We ourselves may have known people like this, who would persist in troubling themselves even when everything in the world seemed to conspire to make them joyful.

Another lady that we knew, practiced the art of happiness with singular success under the most dreadfully difficult circumstances. She, too, had had a pleasant home, a devoted husband and a son and daughter who were the sunshine of her life. But the Lord suffered her to be tried as was Job of old. First, her husband was stricken by a lingering illness which ended by ruining his mind and left him a mere wreck of a man. Then, one after another, the son and daughter were taken from her, the one by a sudden death after an operation, the other by an acute disease which made her suffer intolerable agonies before her mother's eyes. Last of

all, the mother herself became a helpless cripple from rheumatism, imprisoned in a chair, denied the use of her limbs, in constant pain.

It was a marvelous thing to see the happiness which lit and sparkled in her face as she sat with folded hands and waited for slow death to come. It was not mere resignation that irradiated her expression. It was actual happiness. She was one of the most cheerful persons you could meet. It made you cheery merely to look at her, she was such a consummate master of the art of happiness and could so practice it in spite of everything. It was worth going a long way merely to see her smile, and she was the most convincing object lesson that one's happiness does not at all depend on outward things.

Consider for a moment the respective influence of these two women. The one—she is dead long, long ago, and no harm can come from using her as an example—shed about her, on the many occasions when she indulged in this luxury of weeping, a general uneasiness and gloom. Everyone wondered what in the world she was crying for, and searched their recollection to see if they had done anything to her

to make her cry. Her husband, poor soul, lived intermittently in a moist, unhealthy atmosphere and was, besides, suspected by his friends of being somehow very trying and exacting, or else why would his poor wife be always going off to weep. She cast a damper over the entire family, and no one knew when a fresh outburst of causeless grief would plunge the household in gloom.

The mistress of the art of cheerfulness, on the contrary, set everyone who saw her, smiling. It was impossible not to feel ashamed of oneself for having ever yielded to despondency when one saw her beaming away like the image of happiness itself, in spite of her woes, her bereavements and the awful rheumatism which racked her night and day. People used to visit her, sometimes, in a downhearted mood because some little troubles had been picking at them. When they saw her sparkling with cheerfulness in the midst of her pain, they were charmed out of their ill-humor, and they kept cheerful for days afterwards from mere shame, seeing her so happy with her many sorrows.

How can one acquire this fine art of happiness? Notice that happiness is quite distinct

from pleasure, comfort, ease or self-gratification. Some of these things are really enemies to happiness. Pleasure is a sensation or an experience, happiness is a state of mind. To become and remain truly happy one must observe certain quite simple but very essential rules. The first of these is to be pious and at peace with God. There is an uneasiness in the depth of our soul which can only be allayed by being at peace with God and faithful in His service. The essential disquiet of the sinner lies deep below the surface and perhaps makes itself acutely felt only in moments of silence and of thought. Those who are hardened in sin grow unconscious of the cause of their disquiet. They cannot analyze the uneasiness which drives them to seek excitement, interests, occupation to distract them from this deep interior trouble. But the trouble is there, their soul has sickened unto death, and with a dead or dying soul who can be happy?

But though this friendship and peace with God is the foundation of true happiness, something more is required, as is quite plain from the fact that many good, pious people seem scarcely to have acquired the art of being happy. What is this further accom-

plishment? Is it not to be found in the practice of looking on the bright side of things? Everything without exception which God allows to happen to us has its bright as well as its darker side. But the dark is unhappily often but too obtrusive, while the bright side requires looking for and needs some effort to discover. One must acquire the unvarying habit of looking always for the bright side of everything if one would learn and practice thoroughly the art of being happy.

First, let us seriously convince ourselves that everything whatsoever has a bright side, worth looking for. This we can do quite easily in theory by considering that God's overruling providence keeps hold of every detail of our lives and that nothing whatever can occur to us or to those we love or take an interest in, or to anyone else in the whole wide world besides, unless God has foreseen it and, for a reason worthy of His divine goodness and wisdom, has suffered it to come to pass. If God sees fit to allow a thing to happen, we surely can find good reasons for bearing it patiently and with joy.

But this general persuasion is not enough in itself to make us actually happy. It is necessary for us to descend to particulars and to try

to see in everything that happens to us, something to be happy about. This will require some little practice and a determined perseverance in looking always for the bright side of things—but it is worth a great deal of effort to get this cheerful outlook. Such a way of looking at life and at our fortunes transforms for us the whole face of the blessed earth.

If you will take even the most untoward circumstances of your career, the most unpleasant and trying happenings of your day and look at them intently with a view to discovering the bright side of each one, you will find in each some motive for being happy. They are all from the hand of God, gifts from His Divine Majesty. He has taken the trouble, according to our way of speaking, to arrange from all eternity that this thing should happen to us, and though we may not be able to see just what good He intends, still we may be sure that He who is all kindness and mercy must have some very blessed end in everything He does or suffers to occur. “May the most just, most high, and most amiable will of God be done and praised and exalted forever.” In such brief acts of

conformity to the will of God one can find much peace and happiness.

We cannot always discover what precise good God intends in the seeming evils He allows to come upon us. The reason may lie buried in the depths of His inscrutable providence. All the ways of God are just and His judgments all are right, but they are not all clear and evident to our eyes, because we are clay and He is God. Yet, the more we confirm in ourselves the conviction that all that God allows to happen to us is for our good, and the stronger we make our faith in His kind providence, the more we shall be happy. Faith and hope and love of our infinite Father in heaven will make us happier the stronger they become, even though we understand nothing at all of what God is aiming at in our lives. It is enough to believe that all things come from Him, to hope in His kindness and promises, to love Him and kiss His hand even when He afflicts us. The happiest persons in the world are those who have a most vivid, realizing and active faith in, and hope in, and love of God.

These dispositions are essential to happiness, but it will help a great deal to the prac-

tice of this holy art of keeping happy to see in individual occurrences as much as we can that is cheerful, encouraging and good and to turn our backs so far as possible on the gloomy and discouraging aspects of things if we cannot help them or remedy them. Some persons have this faculty by nature, others are disposed always to take the contrary and gloomy view. We should ask ourselves how we are inclined by our disposition, whether to look at the bright side or the dark. Those who have a cheerful outlook need only to make it supernatural by seeing God's hand in every occurrence. Those who are naturally gloomy must discipline themselves severely until they have trained their eyes to rest on the lights instead of the shadows. Be sure that everything *has* a bright side, then set yourself to see it.

This Christian philosophy of cheerfulness is marvelously illustrated in the lives of the saints. The nearer they came to God, the more their souls expanded with interior happiness; neither the severity of their penances nor the realization of their defects and shortcomings which they saw most clearly in the light of God's purity, nor the persecutions they suffered from without, nor

the attacks of the devil, nor desolation within them could ever make them unhappy. Even in their deepest affliction there was a heart of calm and cheer. The innermost depths of their soul were never troubled because there the Holy Spirit dwelt and spread about Him light and calm.

They had learned well, these great servants of God, the art of keeping happy. Their inward consolation and delight were quite independent of all exterior circumstances. They praised God for joys when He chose to send them, and these temporal consolations made them realize more keenly the joys of heaven. They praised Him for sorrows which made them partakers of the passion and sharers of the sweet wood of the Cross. They looked forever at the bright side of all things because this is God's side and they wished to see with the eyes of God. Wise and happy shall we be if we learn from the saints the holy art of keeping happy. It is worth much labor and suffering to learn, for it lightens the heart and quickens the soul and gives us strength and swiftness to walk unswerving past both the joys and sorrows of earth toward the soon and endless happiness which is heaven.

CATHOLIC HOSPITALS

FEW lines of effort have shown more triumphantly the admirable efficiency of our Catholic Sisterhoods than has their work in hospitals. In this domain they have not only held their own with secular and state institutions but they have very far outdistanced them in many important particulars. At the present time, there are in the United States and Canada upwards of six hundred and fifty Catholic hospitals and these afford, we are told, about half the entire bed space available in these countries. Four million patients pass through these institutions in a single year. This vast army of stricken and ailing folk come into the Catholic hospitals from every walk of life, with every color of belief or unbelief, some of them very apprehensive at the thought that they are about to put themselves in the power of a religious denomination which they have been taught from their childhood to distrust and fear.

While the immense power of Catholic hospitals for relieving and healing human misery is beyond computing, the moral and

spiritual influence of the hospital Sisters is similarly incalculable. Their very presence dispels bigotry. Their ministrations win good will. How many a hardened apostate or a confirmed unbeliever has felt his heart melt and his stony indifference dissolve before the unearthly charity of the hospital Sisters. The number of death-bed conversions, of instances of reawakened faith and renewed Catholic practice in patients who go out of the hospital helped or cured will be known only on judgment day.

But more remarkable still, and less appreciated, is the service of Catholic hospitals in breaking down prejudice and confuting calumnies against the Church. Of the four million patients who yearly pass through our Catholic hospitals a great number are non-Catholics. In Catholic hospitals they are able to see with their own eyes and hear with their ears the charity of the Church in action. As time goes on, we shall realize even more than we do now, the possibilities that work in Catholic hospitals holds out, for healing the souls and curing the lives of men no less than their suffering bodies.

WILL YOU?

GO into the Public Library in your city. Take with you a short list of Catholic books of sufficient interest and importance to merit a place in any general library. Then consult the card catalogues of your Public Library and see how many of the excellent works you have listed are contained therein and available for the general public who resort thither for reading matter. You may be undecided whether to laugh or weep. Certainly you will marvel at the apathy of Catholics who come there day after day for books and who never think of calling for additions to the Catholic section. But, after all, what have you yourself ever done individually for the circulation of Catholic books through your own Public Library?

It is really time that we ceased merely talking about the duties and opportunities of the laity in regard to Catholic literature and began doing something effective as individuals if not as members of societies. The public libraries are a public service. All they wish is to secure books that will be used. If you really meant to use the city directory of Hong Kong or the Blue Book of Zanzibar—

supposing that such an interesting volume existed—and if a certain number of your friends intended to use it, so that it would be kept in circulation, the Public Library would gladly purchase the book. The appropriation for the library, the fund it receives to buy new books, depends often upon the number of books circulated during the preceding year and the service rendered with the last appropriation.

It is, therefore, a very simple matter to introduce Catholic books into the library. First make application in the usual way, getting a blank provided for that purpose and writing upon it the information required. This application is handed to the library attendant. You will be informed by mail when the book is purchased on your recommendation, and then you owe it to yourself and to the library authorities to see to it that the book receives proper circulation. Get a certain number of your friends to take out the book. Make sure that it is kept in circulation, at least for a time after it has been purchased. Then the librarian will be the more willing to buy still other books upon your recommendation. Will you do your part? Or will you procrastinate and forget?

FAMILY PRAYER

IN a memorable pastoral letter which the entire hierarchy of the United States once sent out to the faithful, there occurs a passage which the mothers and fathers of Catholic families should especially take to heart and put in practice: "We heartily commend," says the pastoral, "the beautiful practice of family prayer. 'Where there are two or three gathered together in my name, there am I in the midst of them' (Matt. XVIII, 20). If this is true of the faithful in general, it applies with particular meaning to those who are members of the same household. The presence of Jesus will surely be a source of blessing to the home where parents and children unite to offer up prayer in common. The spirit of piety which this custom develops will sanctify the bonds of family love and ward off the dangers which so often bring sorrow and shame. We appeal in this matter with special earnestness to young fathers and mothers, who have it in their power to mold the hearts of their children and train them betimes in the habit of prayer."

It is to the latter part of this timely and moving exhortation that we should like especially to direct the attention of our readers. The young fathers and mothers, whose children are just growing up about their knees, these have surely every reason to heed the exhortation to family prayer and no excuse for disregarding it. Parents with a growing family are naturally anxious to do all they can to ensure the future happiness of their children. They are anxious lest their innocent little ones should fall a prey to the temptations and snares of the world. Family prayer, early begun and faithfully persevered in, is a specific against the temptations of the world. If the children are early accustomed to pray together and with their parents for the preservation of their youthful innocence, they will be safeguarded from evil.

For still another reason young parents in particular should heed this admonition and establish the holy custom of family prayer in their households, because it is so easy to introduce the custom into the family circle when the children are still young and docile. If from the beginning they are accustomed never to omit the family prayers, recited together at some set time in the evening, it will

be easy to continue the pious practice until they are grown and flown. The beads are a very good devotion for family prayers in common. Or prayers selected from some favorite prayer-book may be used. We hope that every young mother and father under whose eyes these paragraphs may come will straightway begin the practice of family prayers.

WANTED

IN certain railway stations, one finds, conspicuously placed, a rack conveniently divided into some dozen compartments, perforated so that passers-by may see what is within. Over the rack is the significant inscription "Free Literature." The crowds of people who pass through the station, anticipating their need of something to read on the train, take a leaflet from the rack as they pass and peruse it curiously. Here is a ready means of disseminating ideas, and if one is to judge from the number of leaflets in the rack, someone appreciates the opportunity and is keeping the compartments well replenished.

Perhaps you may like to see who is making use of this excellent opportunity for publicity. Go up to the rack and examine the pamphlets and leaflets displayed there for free distribution. What an array of intolerable trash, what a display of human gullibility!

Alas! it is the new and eccentric sects that have sprung up out of the rank soil of religious vagaries that use this public place to

advertise their wares. These odd folk are profuse with their literature at every opportunity. By mere reiteration they allure the uninstructed. But seldom or never is there even a page of Catholic reading in the midst of this intolerable deal of false doctrine. Yet what reason have we to think that the truth will not be at least as welcome as error?

It would be a very easy thing for our Sodalities to undertake to supply such places with fitting Catholic leaflets and pamphlets. One can get these things at wholesale for very little. Not only the railroads, but stores, street cars, many public places where crowds gather and readers are to be found, lend themselves to the distribution of this literature of salvation. Mere good intentions unfulfilled will never supply these racks with free literature nor counteract the propaganda of the sects. Better even a few really practical and energetic apostles of the distribution of reading matter explanatory of Catholic themes than an army of mere well-wishers without initiative or self-sacrifice. This is not a work to be postponed until the day after to-morrow. We want volunteers to-day to do this needed work of to-day.

IN MISSIONARY DAYS

WHEN old missionaries—those sturdy pioneers who went out into the wilderness to build up the Church of God in the North and West as the tides of settlers poured into the new lands—when these old missionaries grow reminiscent, how the tales they tell shame the soft sloth and tender caution of these degenerate days! Such a one was recalling, not long ago, the time when his charge covered nine counties, to-day divided among the territory of five dioceses.

Summer and winter, on foot, by ox cart and carriage, on trains when they came, he made the rounds of his missions, finding among the people a self-sacrifice and good will that made his task light, despite all the physical hardships. They would walk huge distances to church when they heard the missionary was coming. They would assemble in the chapel to read their prayers together the three Sundays of the month when he could not be there. They would trudge through storms to Mass and remain fasting until late in the evening on the chance of re-

ceiving communion. They were hardy and enduring in the service of God.

There was the woman and her daughter who came fifteen miles in the face of a driving blizzard that drove the fine snow into their faces and filled the very pores of their skin with pain. They came and they carried with them—let us record it with fitting exactness—three dozen eggs for the missionary and a loaf of home-made bread for their own nourishment when the bitter walk should be over. There was that other pair of faithful women, the one eighty-three, the other eighty-seven years old, who would fast until half-past seven in the evening to receive communion the day they knew the missionary would come. Their simple story is not without its dash of humor, for one of them—she of the four-score and seven years—having one day fasted in this manner, confided to the missionary when he came that she had smoked a bit of a pipe the day, as comfort to her old body for the bitter fast. She hoped it was no harm!

Nor was the missionary less sturdy than his people. One day, losing his way in the blizzard, he fell by the railroad track exhausted, and grew stiff and speechless with the cold. He resigned his soul to death and was fast

going into a stupor when the rescuing party passed him by, unable as he was, to move or give a cry. Then they came back and found him, and carried him to the woodhouse, where for two hours they rubbed his frozen limbs with snow and kerosene until their rude skill brought him back to life.

How easy our lot is, compared to such efforts and sufferings! The Catholics of those days prized their faith dearly and they were willing to pay dearly to practice and preserve it. Would that we all had faith and constancy like theirs!

THE GOOD PEOPLE

AFTER strenuous years of effort for Catholic organization, it is delightful to recall with grateful heart the vast multitude of good people with whom a kind Providence has lined one's path. The recollection of their benign presences lightens the ways of memory. It is a quality of the good that they are unobtrusive, modest and even timid about their own virtues. They shun praise and observation. Wickedness of many sorts is obtrusive but goodness is gentle, humble and retiring.

One has no need to inquire concerning the evil elements of society; their names are in the public press, or at least the names of many of their kind. The glare and the evil stench of their misdeeds afflict the air. Their shamelessness is its own continual advertisement, and the bad fame of their doings runs on the breath of rumor. But the good go about their holy works in hidden ways, striving to conceal, so far as consorts with God's glory, the good they do and never anxious that earthly praise shall follow them. Therefore the good are often hard to find.

Still, one who has much to do with Catholic societies, and especially with the Sodality of the Blessed Virgin, which draws to its company by a sweet and hidden attraction the most interior and holy souls, is brought into such intimate association with the good as to be able to realize how much of inward worth and virtue is about in the ranks of the Church militant. The clergy and religious, the young men and maidens, the older folk who have borne the burden of many days and the heat thereof, the married and the single, how vast a sum of goodness the Church can offer up to God!

It is the charm of these hidden souls that they are in quite blissful unconsciousness of their own goodness, and render heroic service to God with the honest conviction that they are doing nothing whatever, out of the ordinary. Priests, Sisters, Brothers; mothers of families who are martyrs to their duties, fathers who go through the hot blast of this world's wickedness unscathed, and feed their little flock as Joseph provided for the home of Nazareth; sons and daughters whose life is given uncomplainingly and almost without consciousness of the greatness of their sacrifice to the comfort and support of a parent

made querulous by helpless age—bless you all, holy and simple folk of God! it is such as you, gone to heaven and amazed at the greatness of your reward, whom the Church lovingly remembers in the feast of all the saints!

THE HEART OF WORSHIP

DEVOTION to the Blessed Sacrament is the greatest of all devotions, and this adorable Eucharist is the heart of all Catholic worship.

Non-Catholics are sometimes astonished at the sacrifices which even very poor parishes will sometimes make to erect good churches and to fit them out with all the seemly appurtenances of divine worship. They wonder that the church is put up and finished even before a fit residence has been found for the parish priest, before other and, to their mind, more needed accommodations for parish work are provided. These persons cannot, of course, understand the motive of this haste to provide a fit dwelling for the Blessed Sacrament. They do not appreciate the presence of that heavenly Guest for whom a resting-place must be provided before any other need, however pressing, can have attention.

So, too, it astonishes those who are not of our faith, to see the crowds who come to some city churches to visit the Blessed Sacrament. While other churches are deserted from service to service, the Catholic churches and chapels are seldom at any hour without some

who kneel in silent adoration before that tabernacle which houses the Most High made little for our love. One sees men uncovering their heads as they pass before the churches where the Blessed Sacrament is kept; in many ways the faithful keep up an interminable succession of little signs of their great devotion to the Holy Eucharist.

The crusade of the Knights and Ladies of the Blessed Sacrament is meant to systematize and intensify this devotion. There is no question here of joining another society or of taking on oneself new obligations. One who joins in the crusade merely makes a fervent resolve to be in all things most observant of devotion to the Eucharist, and in particular to pay our heavenly Guest that service which He most greatly craves, of receiving Him at least weekly and if possible much oftener into our hearts. There is also the firm resolve to induce others to engage in the crusade and to make and keep the same holy purposes. It is no wonder that a movement so congenial to the spirit of devotion of all good Catholics is growing and spreading here and abroad. The wonder is that anyone who has heard of the crusade has failed to send his name for the Roll of Honor.

CLOSER

ONE curious result of the progress of invention is to have made the world only a large town, and the human race at last fellow-citizens. Every increase in the speed of travel, every new method of the more rapid communication of thought, has brought all mankind closer and closer together and made the earth a smaller and smaller place of abode. In consequence, nations and peoples have become more and more sociable, have perforce got nearer and nearer together in thought and sympathy as well as in space and time. The pace of invention has speeded up to such an extent, the rapidity of travel and the ease of sending news bids fair to increase so very greatly in the not distant future, that soon the poles will be nearer together, so far as community of thought and feeling are concerned, than, for instance, the east and west sides of London were in the Victorian era, or than Brooklyn and the Bronx seem to-day.

This constant increase in nearness of approach has had the further effect of making one nation, one class of persons, one locality

more and more entangled in a community of interests and welfare with all others. In simpler days a city which was three thousand miles from another was to all intents and purposes almost on another star, and could afford quite to ignore the interests and needs and trials of men and women who lived so far away. But to-day no city is far enough from any other city to be able to afford to ignore, even from the standpoint of its own selfish interests, the affairs of that other city.

Some years ago the news thrilled about the world that a certain Austrian archduke and his wife had been shot in cold blood by an assassin. A momentary interest was stirred in the nations. How many of the millions who read that item in the press imagined for an instant that with the murder of these two was bound up irrevocably the deaths of ten millions of men on all the battlefields of the Great War; that plague and famine and pestilence and fire were to waste some of the fairest, the most distant as well as the nearer parts of Europe; that the boundaries of nations were to be altered, their allegiances changed, their governments to fall and rise, because in a distant land a man and a woman to whom they seemed bound by no ties, whose

fate in no calculable way seemed intertwined with theirs, met a cruel death? But that fire-brand kindled the Great War. Ten million men have died in logical consequence from that bloody deed. The farthest generations will feel the ineradicable results of a crime so distant and apparently so indifferent to them.

So, we may hear the mutterings and premonitions of a great storm, the gathering dissatisfaction of men who are hungry and cold. To us, it may appear that these threatenings of revolt are as insignificant as the troubles of another planet. But it is not so. Whatever happens anywhere in the world is likely to travel in its consequences to our very doors and with the speed of rumor. For we now are all citizens of a worldwide city, and whatever happens to any of our fellows happens, so to say, at our doorstep.

AN EFFICIENT MEANS

IT is quite astonishing what an unanimity of sentiment exists among Catholics, both clergy and people, as to the need of meeting in some more effective way than we have done in the past, the new conditions which have come upon us. One hears on every side remarks that there must be more sociability in our parishes, that we must do more for our young people, that the neglected children must be taught their catechism, that the interests of Catholic literature must be promoted, that the missions must receive more aid, that culture and Catholic refinement must be spread more widely, that we must organize more effectively for Catholic parish action.

The chorus of assent has become almost monotonous. But when it comes to determining what is to be done to meet this admitted need, the lack of any definite plan is sometimes no less remarkable. What we must do is quite clear to everyone. How we shall do it is a bewildering problem to the great majority. On the other hand, nothing can be clearer than the fact that our success

in meeting these needs must depend in great measure on the practical nature of the means adopted. Hitherto the tendency has been to meet conditions by local and unco-ordinated organization, the invention of the moment, to multiply societies, to duplicate activities, until the very number of our organizations has reduced us to a disorganized condition, and the variety of societies has made us lonely. Is it not time to unite on certain clear and unified methods of doing the work that is before us? Does not the time call for systematic and co-ordinated effort? Shall we ever succeed in the present way of bolting ahead without relation to what is being done in other places? Will widespread and national needs ever be met by local and disconnected means?

The Sodality is everywhere. It appeals to everyone, if only it is properly explained. It embraces in its membership all classes and ages and both sexes and welds them into a fellowship without destroying the autonomy of any element. It can join parishes together while respecting their individual activities and interests. It is supernatural yet actively social, it is flexible yet strong. It can work in cities, in parishes, in the nation. It can

take up any good work which is not being effectively done by any other society, and do it in the name and for the honor of the Blessed Mother of God.

When our people have practically understood the possibilities of the Sodality they will find that many of their problems of organization are answered. Under the banner of Mary we can restore all things in Christ.

THE PIETY OF LAY FOLK

IT is well to call attention from time to time, to the mind of the Church concerning the piety of the laity. In too many quarters there is an assumption that not much is expected of those who are neither called to the priesthood nor to the religious life, and who only form part of the general faithful. A very ordinary degree of goodness is often all that is expected of them. If they go to communion once a month, say their prayers at night and in the morning, give to charity, and do nothing much out of the way, they are considered to have pretty well fulfilled everything that can be looked for from them. This is a too-commonly accepted view, but it is very far from being the mind of the Church concerning the laity.

That solicitous mother will never be satisfied with so low a standard for her children. While her demands made under pain of grave sin are very moderate and very easily fulfilled, her desires for the sanctification of all her children are wide and great indeed. The whole spiritual organization of the Church is for the sanctification of the laity. For them

parishes are multiplied, priests are ordained, bishops consecrated. For them the Blessed Sacrament is reserved in thousands of churches in every region of the earth. For them sermons are preached, sacraments administered, schools established, books written. The army of the Church is forever going forth, from the rising of the sun to the setting thereof, for the sanctification no less than the salvation of the laity.

The Church's desires for the holiness of the ordinary Christian are without bounds. Our late Holy Father Pius X declared to us that it is the wish of the Pope, the wish of the Church, the desire of the Sacred Heart of Christ, that all the laity who can do so should receive Holy Communion very frequently and if possible every day. With daily communion, what degree of holiness does not the Church hope for, even in hidden and ordinary souls? So also do the efforts of the Church to encourage among her children frequent prayer, the practice of spiritual retreats, the use of ejaculatory prayers, the saying of the beads, the making of mental prayer—all the many practices of devotion to which she has attached rich indulgences to allure the faithful to their frequent use—

show how much she wishes and hopes for even from the rank and file of the faithful.

Those who have the care of souls and those who are training in our schools the coming generation of Catholics, will do well to fix their standards of lay piety very high. Where much is expected of the laity they will do much for God. Where only a little is expected of them they are likely to be content with doing only a very little.

A BOOK A YEAR

“**B**UY a Book a Year!” would be a capital device for Catholics to write above their doorways. “Buy a Book a Month” would serve still better for those who are more advanced in zeal and generosity. Persuade yourself and your neighbor to carry into effect these terse and pithy mottoes, and you have gone far toward the actual endowment of Catholic letters.

There is a vast deal of warm, commendatory talk about Catholic literature. But when it comes to the actual business of getting the books about, to buy a book a month or even one a year is infinitely more practical and effective than merely to talk for a month or a year about what ought to be done to circulate Catholic books.

Catholic books, like any other books, are made of paper, printed with ink, bound in cloth. Each of these items, together with the labor involved in setting the type, printing the pages, binding and selling the book, costs money just as bread does or meat or butter or spinach. In other words, there is a monetary and a material side to the making

of Catholic books which is as much a matter of business as the making of hams.

It is too bad to put the matter thus baldly. What we are aiming at, however, is to bring home to the gentle reader forcibly, if crudely, that just as it would be quite a useless bit of philanthropy to manufacture ham or bread unless there were consumers who would buy thereof, and pay therefor, and take home and give to their children and their friends, so also it will be quite useless for Catholic authors laboriously to write, for Catholic publishers to print, and for Catholic booksellers to have on sale, a proper variety of Catholic books, unless Catholics will buy them, take them home and give them to their friends and family to read after they have read them themselves.

At the present time, most Catholic books are bought by priests and sisters, who give some of them away to the laity. This is not as it should be. These books are food for the soul as necessary as meat and bread are food for the body. Why wait for someone to give you what you so need and so easily can afford to buy for yourself? Make this brief phrase your motto: "Buy a book a month," or at least: "Buy a book a year."

THE PATRONS OF ART

THERE is much spoken these days concerning the need of Catholic letters to interpret to the age the doctrines and principles of the Church. So, also, does one hear from time to time the cry for more truly Catholic art and architecture, painting, sculpture. Eloquent things are said and written upon the vast possibilities for good that lie in all these things, and at the same time there is no lack of groaning at the scant supply of good pictures, good books, good statues which may tell to those without no less than to those within the Church, of the loveliness of Catholic teachings and traditions.

What many of these enthusiastic well-wishers to Catholic art forget, is the material and practical side of the question they raise by their good desires and fond regrets concerning the popularity and plentifulness of Catholic writing, painting, sculpture. It is well to wish for Catholic writers, sculptors, painters, who can renew the great traditions of the Catholic past and give this generation what other generations possessed—the lovely

and harmonious expression of the Faith in forms of imperishable art.

But one must not forget that the credit for the great achievements of the past is due not only to the talent of the great Catholic artists of old, but to the liberal patronage they received from the Catholics of their time. Not merely talent or even genius is required for the creation of a body of great art. There must also be at hand the patronage which will reward the artist, the munificence which will support him in his labors, the material rewards and kind applause which will cheer and encourage him in the production of immortal works. The age of the Renaissance was the golden time of Catholic artists. It was also the time when beyond all others there was at hand the most generous patronage of the arts. The popes, the great monastic orders, the convents, the churches vied with one another in giving commissions for paintings, statues, mosaics, which were well rewarded, not only in gratitude and appreciation, but by material wealth, ease, and the wherewithal to continue and complete the artist's exacting labors.

The duty of thus encouraging Catholic artists, whether they be poets, painters,

sculptors, has not ceased; it has merely passed to other hands. The popes, once the most royal patrons of Catholic art, have ceased to possess the means for such munificence. But the Catholic people, increasingly wealthy and leisured, should take up the task which has become impossible to any but themselves. It is good to build churches, good to give alms, good to support the missions. But to buy Catholic paintings, statues, books is likewise an act of enlightened zeal most pleasing to God and most effective to promote the interests of His Church. So long as the well-to-do amongst us neglect this duty they are missing a great part of the work God means them to do for the Church and for society. It is the laity nowadays who must be patrons of Catholic letters and art.

THE PEOPLE

AT the bottom of things the supporters of states, the strength of enterprises, the sinew of armies, the muscle of trade, the resource of nations and the wealth of cities, are the plain people. They are of the ranks of those of whom Abraham Lincoln, who himself was sprung from their loins and knew them, said, that God must love the common folk for He made so many of them. And we ourselves, if we are wise, will also love the people, the simple many who are beloved by God.

It is they who are now and always have been a great support and strength of God's Church. From them come in great measure the offerings which sustain her worship and her good works. They give their sons and daughters to be her ministers and her consecrated virgins. It is they who readily support her literature, help her enterprises, on whom she can depend to answer any serious appeal she makes to them in the name of God, whether their means are great or small.

They are a conservative element in society, the ballast of the ship of state. They incline

to be home-lovers, rich in children, strong in family affection, possessed of an obscure and dogged fidelity to duty which makes them bear heroically all reverses and persevere indomitably, through weary years, the mothers in the vexing duties of home, the fathers in wearing toil.

It is these people who are the assets of every true democracy. They are the *demos*, the people, the bedrock on which government is built. They take kindly to the true Faith. Given the right instruction and encouragement they would in great part become Catholics. They are growing constantly stronger, better informed, more capable of standing up for their own interests. The balance of political power is increasingly in their hands.

If the Church can but come into her own among the common people she need no longer fear the privileged and the great. If democracy means anything it means the rule of the many. If the many are to rule, and if they can be brought where they belong, into the bosom of the Church, both Church and State will be secure.

BOOKS OF DOCTRINE, INSTRUCTION, DEVOTION, MEDITATION, BIOGRAPHY, NOVELS, JUVENILES, ETC.

PUBLISHED BY
BENZIGER BROTHERS

CINCINNATI
343 MAIN ST.

NEW YORK
36-38 BARCLAY ST.

CHICAGO
205-207 W. WASHINGTON ST.

Books not marked *net* will be sent postpaid on receipt of the advertised price. Books marked *net* are such where ten per cent must be added for postage. Thus a book advertised at *net* \$1.00 will be sent postpaid on receipt of \$1.10.

I. INSTRUCTION, DOCTRINE, APOLOGETICS CONTROVERSY, EDUCATIONAL

- ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATECHISM. SPIRAGO. *net*, \$2.75.
- ART OF PROFITING BY OUR FAULTS. TISSOT. *net*, \$0.75.
- BOY SAVERS' GUIDE. QUIN, S.J. *net*, \$2.50.
- CATECHISM EXPLAINED, THE. SPIRAGO-CLARKE. *net*, \$3.75.
- CATHOLIC AMERICAN, THE. SCHMIDT. *Net*, \$1.50.
- CATHOLIC BELIEF. FAÀ DI BRUNO. Paper, *net*, \$0.30; cloth, *net*, \$0.90.
- CATHOLIC CEREMONIES AND EXPLANATION OF THE ECCLESIASTICAL YEAR. DURAND. Paper, *\$0.45; cloth, *net*, \$0.90.
- CATHOLIC HOME ANNUAL. \$0.35.
- CATHOLIC PRACTICE AT CHURCH AND AT HOME. KLAUDER. Paper, *\$0.45; cloth, *net*, \$0.90.
- CATHOLIC'S READY ANSWER, THE. HILL, S.J. *net*, \$2.50.
- CATHOLIC'S WORK IN THE WORLD. HUSSLEIN, S.J. *net*, \$1.50.
- CEREMONIAL FOR ALTAR BOYS. BRITT, O.S.B. *net*, \$0.60.
- CHARACTERISTICS AND RELIGION OF MODERN SOCIALISM. MING, S.J. 12mo. *net*, \$2.50.
- CHARITY, THE ORIGIN OF EVERY BLESSING. *net*, \$1.00.
- CHILD PREPARED FOR FIRST COMMUNION. DE ZULUETA, S. J. Paper, *\$0.08.
- CHRISTIAN APOLOGETICS. DEVIVIER-MESSMER. *net*, \$3.50.
- CHRISTIAN EDUCATION. O'CONNELL. *net*, \$1.00.
- CHRISTIAN FATHER. CRAMER. *net*, \$0.85.
- CHRISTIAN MOTHER. CRAMER. *net*, \$0.85.
- CORRECT THING FOR CATHOLICS. BUGG. *net*, \$1.25.
- DIVINE GRACE. WIRTH. *net*, \$1.25.
- EDUCATION OF OUR GIRLS. SHIELDS. *net*, \$1.50.
- EXPLANATION OF BIBLE HISTORY. NASH. *net*, \$2.50.
- EXPLANATION OF CATHOLIC MORALS. STAPLETON. *net*, \$1.25.
- EXPLANATION OF THE BALTIMORE CATECHISM. KINKEAD. *net*, \$1.50.
- EXPLANATION OF THE COMMANDMENTS. ROLFUS. *net*, \$0.90.
- EXPLANATION OF THE CREED. ROLFUS. *net*, \$0.90.
- EXPLANATION OF GOSPELS AND OF CATHOLIC WORSHIP. LAMBERT-BRENNAN. Paper, *\$0.45; cloth, *net*, \$0.90.
- EXPLANATION OF THE MASS. COCHEM. *net*, \$1.25.
- EXPLANATION OF THE HOLY SACRAMENTS. ROLFUS. *net*, \$0.90.
- EXPLANATION OF THE PRAYERS AND CEREMONIES OF THE MASS. LANSLOTS, O.S.B. *net*, \$1.25.
- EXPLANATION OF THE SALVE REGINA. ST. ALPHONSUS. *net*, \$1.25.
- EXTREME UNCTION. Paper, *\$0.12.
- FOUNDATION OF TRUE MORALITY. SLATER, S.J. *net*, \$1.25.
- FUNDAMENTALS OF THE RELIGIOUS LIFE. SCHLEUTER, S.J. *net*, \$0.75.

- FUTURE LIFE, THE. SASIA, S.J. *net*, \$3.00.
- GENERAL CONFESSION MADE EASY. KONINGS, C.SS.R. Cloth, *\$0.25.
- GENTLEMAN, A. EGAN. *net*, \$1.25.
- GIFT OF THE KING. By a Religious. *net*, \$0.75.
- GLORIES AND TRIUMPHS OF THE CATHOLIC CHURCH. *net*, \$3.50.
- GOD, CHRIST, AND THE CHURCH. HAMMER, O.F.M. *net*, \$3.50.
- GOFFINE'S DEVOUT INSTRUCTIONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY-DAYS. *net*, \$1.75.
- GREAT ENCYCLICAL LETTERS OF POPE LEO XIII. *net*, \$3.50.
- GUIDE FOR SACRISTANS. *net*, \$1.50.
- HANDBOOK OF THE CHRISTIAN RELIGION. WILMERS, S.J. *net*, \$2.50.
- HEAVEN OPEN TO SOULS. SEMPLE, S.J. *net*, \$2.75.
- HOW TO COMFORT THE SICK. KREBS, C.SS.R. *net*, \$1.25.
- HOW TO MAKE THE MISSION. By a Dominican Father. Paper, *\$0.12.
- INSTRUCTIONS ON THE COMMANDMENTS OF GOD AND THE SACRAMENTS OF THE CHURCH. ST. ALPHONSUS LIGUORI. *net*, \$0.85.
- LADY, A. BUGG. *net*, \$1.25.
- LAWS OF THE KING. By a Religious. *net*, \$0.75.
- LESSONS OF THE SAVIOUR. By a Religious. *net*, \$0.75.
- LITTLE ALTAR BOY'S MANUAL. \$0.50.
- MANUAL OF SELF-KNOWLEDGE AND CHRISTIAN PERFECTION, A. HENRY, C.SS.R. *net*, \$0.75.
- MANUAL OF THEOLOGY FOR THE LAITY. GEIERMANN, C.SS.R. Paper, *0.45; cloth, *net*, \$0.90.
- MASS AND VESTMENTS OF THE CATHOLIC CHURCH. WALSH, *net*, \$3.00.
- MASS-SERVER'S CARD. Per doz. *net*, \$0.50.
- MORALITY OF MODERN SOCIALISM. MING, S.J. *net*, \$2.50.
- NARROW WAY, THE. GEIERMANN, C.SS.R. *net*, \$0.90.
- OUT TO WIN. Straight Talks to Boys on the Way to Manhood. CONROY, S.J. *net*, \$1.50.
- PASTORAL LETTERS. McFAUL. *net*, \$2.50.
- PRINCIPAL CATHOLIC PRACTICES. SCHMIDT. *net*, \$1.50.
- QUEEN'S FESTIVALS, THE. By a Religious. *net*, \$0.75.
- REASONABLENESS OF CATHOLIC CEREMONIES AND PRACTICES. BURKE. *net*, \$0.75.
- RELIGIOUS STATE, THE. ST. ALPHONSUS. *net*, \$0.75.
- SACRAMENTALS OF THE HOLY CATHOLIC CHURCH. LAMBING. Paper, *\$0.45; Cloth, *net*, \$0.90.
- SCAPULAR MEDAL, THE. GEIERMANN, C.SS.R. Paper, *\$0.08.
- SHORT CONFERENCES ON THE SACRED HEART. BRINKMEYER. *net*, \$1.25.
- SHORT COURSE IN CATHOLIC DOCTRINE. Paper, *\$0.12.
- SHORT STORIES ON CHRISTIAN DOCTRINE. *net*, \$1.75.
- SOCIALISM: ITS THEORETICAL BASIS AND PRACTICAL APPLICATION. CATHREIN - GETTELMAN. *net*, \$2.75.
- SOCIALISM AND CHRISTIANITY. STANG. *net*, \$1.50.
- SPIRITUAL PEPPER AND SALT. STANG. Paper, *\$0.45; cloth, *net*, \$0.90.
- STORIES OF THE MIRACLES OF OUR LORD. By a Religious. *net*, \$0.75.
- STORY OF THE FRIENDS OF JESUS. By a Religious. *net*, \$0.75.
- SUNDAY-SCHOOL DIRECTOR'S GUIDE. SLOAN. *net*, \$1.50.
- SUNDAY-SCHOOL TEACHER'S GUIDE. SLOAN. *net*, \$1.25.
- SURE WAY TO A HAPPY MARRIAGE. TAYLOR. *net*, \$0.85.
- TALKS TO NURSES. SPALDING, S.J. *net*, \$1.50.
- TALKS TO PARENTS. CONROY, S.J. *net*, \$1.50.
- TALKS WITH THE LITTLE ONES ABOUT THE APOSTLES' CREED. By a Religious. *net*, \$0.75.
- TRAINING OF CHILDREN AND OF GIRLS IN THEIR TEENS. CECILIA. *net*, \$1.25.
- TRUE POLITENESS. DEMORE. *net*, \$1.25.
- VOCATION. VAN TRICHT-CONNIFF. Paper, *\$0.12.
- VOCATIONS EXPLAINED. Cut flush, *\$0.12.
- WAY OF INTERIOR PEACE. DE LEHEN, S.J. *net*, \$2.25.
- WHAT THE CHURCH TEACHES. DRURY. Paper, *\$0.45; cloth, *net*, \$0.90.
- WHAT TIMES! WHAT MORALS. SEMPLE, S.J. Cloth, *net*, \$0.75.

II. DEVOTION, MEDITATION, SPIRITUAL READING, PRAYER-BOOKS

- ABANDONMENT; or Absolute Surrender of Self to Divine Providence. CAUSSADE, S.J. *net*, \$0.75.
- ADORATION OF THE BLESSED SACRAMENT. TESNIERE. *net*, \$1.25.
- BLESSED SACRAMENT BOOK. Prayer-Book by FATHER LASANCE. Im. leather. \$2.50.
- BLOSSOMS OF THE CROSS. GIEHRL. *net*, \$1.75.
- BOOK OF THE PROFESSED. 3 vols. Each, *net*, \$1.25.
- BREAD OF LIFE, THE. WILLIAM. *net*, \$1.35.
- CATHOLIC GIRL'S GUIDE, THE. Prayer-Book by FATHER LASANCE. Seal grain cloth, stiff covers, red edges, \$1.50. Im. leather, limp, red edges, \$1.90; gold edges, \$2.25. Real leather, limp, gold edges, \$3.25.
- CHARACTERISTICS OF TRUE DEVOTION. GROU, S.J. *net*, \$1.00.
- COUNSELS OF ST. ANGELA. *net* \$0.50.
- DEVOTION TO THE SACRED HEART OF JESUS. NOLDEN, S.J. *net*, \$1.75.
- DEVOTIONS AND PRAYERS BY ST. ALPHONSUS. WARD. *net*, \$1.50.
- DEVOTIONS AND PRAYERS FOR THE SICK ROOM. KREBS. *net*, \$1.25.
- DEVOTIONS TO THE SACRED HEART FOR THE FIRST FRIDAY OF EVERY MONTH. HUGUET. *net*, \$0.75.
- DOMINICAN MISSION BOOK. By a Dominican Father. \$1.00.
- EUCCHARISTIC SOUL ELEVATIONS. STADELMAN, C.S.Sp. *net*, \$0.60.
- FIRST SPIRITUAL AID TO THE SICK. McGRATH. *net*, \$0.60.
- FLOWERS OF THE CLOISTER. Poems. DE LA MOTTE. *net*, \$1.75.
- FOLLOWING OF CHRIST. Plain Edition, \$0.65.
- FOR FREQUENT COMMUNICANTS. ROCHE, S.J. Paper, *0.12.
- GLORIES OF MARY. ST. ALPHONSUS. *net*, \$1.75.
- GLORIES OF THE SACRED HEART. HAUSHERR, S.J. *net*, \$1.75.
- GREETINGS TO THE CHRIST-CHILD. Poems. *net*, \$1.00.
- HELP FOR THE POOR SOULS. ACKERMANN. \$0 90.
- HELPS TO A SPIRITUAL LIFE. SCHNEIDER. *net*, \$1.25.
- HIDDEN TREASURE, THE. ST. LEONARD. *net*, \$0.75.
- HOLY HOUR, THE. KEILEY. 16mo, *0.12.
- HOLY HOUR OF ADORATION. STANG. *net*, \$0.90.
- HOLY VIATICUM OF LIFE AS OF DEATH. DEVER. *net*, \$1.25.
- IMITATION OF CHRIST, THE. See "Following of Christ."
- IMITATION OF THE SACRED HEART. ARNOUDT. *net*, \$1.75.
- IN HEAVEN WE KNOW OUR OWN. BLOT, S.J. *net*, \$0.75.
- INTERIOR OF JESUS AND MARY. GROU, S.J. 2 vols. *net*, \$3.00.
- INTRODUCTION TO A DEVOUT LIFE. ST. FRANCIS DE SALES. Cloth. *net*, \$1.00.
- LITTLE ALTAR BOYS' MANUAL. \$0.50.
- LITTLE COMMUNICANTS' PRAYER-BOOK. SLOAN. \$0.25.
- LITTLE MANUAL OF ST ANTHONY. LASANCE. *net*, \$0.25.
- LITTLE MANUAL OF ST. JOSEPH. LINGS. *net*, \$0.25.
- LITTLE MANUAL OF ST. RITA. McGRATH. \$0.90.
- LITTLE MASS BOOK, THE. LYNCH. Paper, *0.08.
- LITTLE MONTH OF MAY. *net*, \$0.60.
- LITTLE MONTH OF THE SOULS IN PURGATORY. *net*, \$0.60.
- LITTLE OFFICE OF THE BLESSED VIRGIN MARY. In Latin and English, *net*, \$1.75; in Latin only, *net*, \$1.25.
- LITTLE OFFICE OF THE IMMACULATE CONCEPTION. Paper, *\$0.08.
- MANNA OF THE SOUL. Prayer-Book by FATHER LASANCE. Vest-pocket edition. Silk cloth, red edges, \$0.60; imitation leather, limp, gold edges, \$1.00; American seal, limp, gold edges, \$1.50.
- MANNA OF THE SOUL. Prayer-Book by FATHER LASANCE. Extra large type edition. Im. leather, limp, red edges, \$1.90; gold edges, \$2.25; Am. seal, limp, gold edges, \$3.25.
- MANNA OF THE SOUL. Prayer-Book by FATHER LASANCE. Thm edition. Im. leather, limp, red edges, \$1.15; gold edges, \$1.40; Am. seal, limp, gold edges, \$2.00.

- MANNA OF THE SOUL. Prayer-Book by FATHER LASANCE. Thin edition with Epistles and Gospels, Im. leather, limp, red edges, \$1.50; gold edges, \$1.85; Am. seal, limp, gold edges, \$2.50.
- MANUAL OF THE HOLY EUCHARIST. LASANCE. Imitation leather, limp, red edges, \$1.25; Am. seal, limp, gold edges, \$2.00.
- MANUAL OF THE HOLY NAME, \$0.75.
- MANUAL OF THE SACRED HEART, NEW, \$1.00.
- MANUAL OF ST. ANTHONY, *net*, \$0.90.
- MARIÆ COROLLA. Poems. HILL, C.P. *net*, \$1.75.
- MARY, HELP OF CHRISTIANS. HAMMER, O.F.M., *net*, \$3.50.
- MASS DEVOTIONS AND READINGS ON THE MASS. LASANCE. Im. leather, limp, red edges, \$1.25; Am. seal, limp, gold edges, \$2.00.
- MEANS OF GRACE. BRENNAN. *net*, \$5.00.
- MEDITATIONS FOR ALL THE DAYS OF THE YEAR. HAMON, S.S. 5 vols., *net*, \$8.75.
- MEDITATIONS FOR EVERY DAY IN THE MONTH. NEPVEU, S.J. *net*, \$1.25.
- MEDITATIONS FOR EVERY DAY IN THE YEAR. BAXTER, S.J. *net*, \$2.00.
- MEDITATIONS FOR EVERY DAY IN THE YEAR ON THE LIFE OF OUR LORD. VERCROYSE, S.J. 2 vols. *net*, \$4.50.
- MEDITATIONS FOR MONTHLY RETREATS. SEMPLE, S.J. *net*, \$1.25.
- MEDITATIONS FOR THE USE OF THE SECULAR CLERGY. CHAIGNON, S.J. 2 vols. *net*, \$7.00.
- MEDITATIONS ON THE LIFE THE TEACHING AND THE PASSION OF JESUS CHRIST. ILC-CLARKE. 2 vols. *net*, \$5.00.
- MEDITATIONS ON THE MYSTERIES OF OUR HOLY FAITH. BARRAUD, S.J. 2 vols., *net*, \$4.50.
- MEDITATIONS ON THE PASSION OF OUR LORD. *net*, \$0.85.
- MEDITATIONS ON THE SUFFERINGS OF JESUS CHRIST. PERINALDO. *net*, \$1.25.
- MISSION-BOOK OF THE REDEMPTORIST FATHERS. \$0.90.
- MISSION BOOK FOR THE MARRIED. GIRARDEY, C.S.S.R. \$0.90.
- MISSION BOOK FOR THE SINGLE. GIRARDEY, C.S.S.R. \$0.90.
- MISSION REMEMBRANCE OF THE REDEMPTORIST FATHERS. GEIERMANN, C.S.S.R. \$0.90.
- MOMENTS BEFORE THE TABERNACLE. RUSSELL, S.J. *net*, \$0.60.
- MORE SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. CECILIA. *net*, \$1.25.
- MOST BELOVED WOMAN, THE. GARESCHE, S.J. *net*, \$1.50.
- MY PRAYER-BOOK. Happiness in Goodness. Reflections, Counsels, Prayers, and Devotions. By REV. F. X. LASANCE. 16mo. Seal grain cloth, stiff covers, red edges, \$1.50. Im. leather, limp, red edges, \$1.90; gold edges, \$2.25. Real leather, limp, gold edges, \$3.25.
- NEW MISSAL FOR EVERY DAY. LASANCE. Im. leather, limp, red edges, \$2.50; gold edges, \$2.75; Am. seal, limp, gold edges, \$3.75.
- NEW TESTAMENT. 12mo edition. Large type. Cloth, *net*, \$1.75; 32mo edition. Flexible cloth, *net*, \$0.45; Stiff cloth, *net*, \$0.80; Amer. seal, gold edges, *net*, \$1.35.
- NEW TESTAMENT AND CATHOLIC PRAYER-BOOK COMBINED. *net*, \$0.85.
- OFFICE OF HOLY WEEK, COMPLETE. Latin and English. Cut flush, *net*, \$0.40; silk cloth, *net*, \$0.55; Am. seal, red edges, *net*, \$1.35; Am. seal, gold edges, *net*, \$1.50.
- OUR FAVORITE DEVOTIONS. LINGS. *net*, \$1.00.
- OUR FAVORITE NOVENAS. LINGS. *net*, \$1.00.
- OUTLINE MEDITATIONS. CECILIA. *net*, \$1.75.
- PARADISE ON EARTH OPENED TO ALL. NATALE, S. J. *net*, \$0.75.
- PATHS OF GOODNESS, THE. GARESCHE, S.J. *net*, \$1.50.
- POCKET PRAYER-BOOK. Cloth. *net*, \$0.25.
- POLICEMEN'S AND FIREMEN'S COMPANION. McGRATH. \$0.35.
- PRAYER-BOOK FOR RELIGIOUS. LASANCE. 16mo. Imitation leather, limp, red edges, *net*, \$2.00; Am. seal, limp, gold edges, *net*, \$3.00.
- PRAYERS FOR OUR DEAD. McGRATH. Cloth, \$0.35; im. leather, \$0.75.

- PRISONER OF LOVE.** Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$1.90; gold edges, \$2.25; Am. seal, limp, gold edges, \$3.25.
- PRIVATE RETREAT FOR RELIGIOUS.** GEIERMANN, C.S.S.R. *net*, \$2.50.
- REFLECTIONS FOR RELIGIOUS.** LASANCE. Im. leather, limp, red edges, *net*, \$2.00; Am. seal, limp, gold edges, *net*, \$3.00.
- REJOICE IN THE LORD.** Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$2.00; gold edges, \$2.50; Am. seal, limp, gold edges, \$3.50.
- ROSARY, THE CROWN OF MARY.** By a Dominican Father. 16mo, paper *\$0.12.
- RULES OF LIFE FOR THE PASTOR OF SOULS.** SLATER-RAUCH. *net*, \$1.50.
- SACRED HEART BOOK.** Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$1.25; Am. seal, limp, gold edges, \$2.00.
- SACRED HEART STUDIED IN THE SACRED SCRIPTURES.** SAINT-TRAIN. *net*, \$1.25.
- SACRIFICE OF THE MASS WORTHILY CELEBRATED.** CHAIGNON, S.J. *net*, \$2.75.
- SECRET OF SANCTITY.** CRASSET, S.J. *net*, \$1.25.
- SERAPHIC GUIDE, THE.** \$1.25.
- SHORT MEDITATIONS FOR EVERY DAY.** LASAUSSE. *net*, \$1.25.
- SHORT VISITS TO THE BLESSED SACRAMENT.** LASANCE. *net*, \$0.25.
- SODALIST'S VADE MECUM,** *net*, \$0.90.
- SOLDIERS' AND SAILORS' COMPANION.** McGRATH. Vest-pocket shape, silk cloth or khaki. \$0.35.
- SOUVENIR OF THE NOVITIATE.** TAYLOR. *net*, \$0.85.
- SPIRIT OF SACRIFICE, THE, AND THE LIFE OF SACRIFICE IN THE RELIGIOUS STATE.** GIRAUD. *net*, \$3.00.
- SPIRITUAL CONSIDERATIONS.** BUCKLER, O.P. *net*, \$1.25.
- SPIRITUAL DESPONDENCY AND TEMPTATIONS.** MICHEL, S.J. *net*, \$1.75.
- SPOILING THE DIVINE FEAST.** DE ZULUETA, S.J. Paper, *\$0.08;
- STORIES FOR FIRST COMMUNICANTS.** KELLER. *net*, \$0.60.
- SUNDAY MISSAL, THE.** LASANCE. Im. leather, limp, red edges, \$1.90; gold edges, \$2.25; Am. seal, limp, gold edges, \$3.25.
- THINGS IMMORTAL, THE.** GARESCHÉ, S.J. *net*, \$1.50.
- THOUGHTS ON THE RELIGIOUS LIFE.** LASANCE. Im. leather, limp, red edges, *net*, \$2.00; Am. seal, limp, gold edges, *net*, \$3.00.
- THOUGHTS AND AFFECTIONS ON THE PASSION OF JESUS CHRIST FOR EVERY DAY OF THE YEAR.** BERGAMO. *net*, \$3.25.
- TRUE SPOUSE OF CHRIST.** LIGUORI. *net*, \$1.75.
- VENERATION OF THE BLESSED VIRGIN.** ROHNER-BRENNAN. *net*, \$1.25.
- VIGIL HOUR, THE.** RYAN, S.J. Paper, *\$0.12.
- VISITS TO JESUS IN THE TABERNACLE.** LASANCE. Im. leather, limp, red edges, \$2.00; Am. seal, limp, gold edges, \$3.50.
- VISITS TO THE MOST HOLY SACRAMENT.** LIGUORI. *net*, \$0.90.
- WAY OF THE CROSS.** Paper, *\$0.08.
- WAY OF THE CROSS, THE.** Very large-type edition. Method of St. ALPHONSUS LIGUORI. *\$0.25.
- WAY OF THE CROSS.** Eucharistic method. *\$0.25.
- WAY OF THE CROSS.** By a Jesuit Father. *\$0.25.
- WAY OF THE CROSS.** Method of St. FRANCIS OF ASSISI. *\$0.25.
- WAY OF THE CROSS.** Method of St. ALPHONSUS LIGUORI. *\$0.25.
- WITH CHRIST, MY FRIEND.** [SLOAN. *net*, \$1.25.
- WITH GOD.** Prayer-Book by FATHER LASANCE. Im. leather, limp, red edges, \$2.00; gold edges, \$2.50; Am. seal, limp, gold edges, \$3.50.
- YOUNG MAN'S GUIDE, THE.** Prayer-Book by FATHER LASANCE. Seal grain cloth, stiff covers, red edges, \$1.50. Im. leather, limp, red edges, \$1.90; gold edges, \$2.25. Real leather, limp, gold edges, \$3.25.
- YOUR INTERESTS ETERNAL.** GARESCHÉ, S.J. *net*, \$1.50.
- YOUR NEIGHBOR AND YOU.** GARESCHÉ, S.J. *net*, \$1.50.
- YOUR OWN HEART.** GARESCHÉ, S.J. *net*, \$1.50.
- YOUR SOUL'S SALVATION.** GARESCHÉ, S.J. *net*, \$1.50.

III. THEOLOGY, LITURGY, HOLY SCRIPTURE, PHILOSOPHY, SCIENCE, CANON LAW

- ALTAR PRAYERS.** Edition A: English and Latin, *net*, \$1.75. Edition B: German-English-Latin, *net*, \$2.00.
- AMERICAN PRIEST, THE.** SCHMIDT. *net*, \$1.50.
- BAPTISMAL RITUAL.** 12mo. *net* \$1.50.
- BENEDICENDA.** SCHULTE. *net*, \$2.75.
- BURIAL RITUAL.** Cloth, *net*, \$1.50; sheepskin, *net*, \$2.50; black morocco, *net*, \$3.50.
- CASES OF CONSCIENCE.** SLATER, S.J. 2 vols. *net*, \$6.00.
- CHRIST'S TEACHING CONCERNING DIVORCE.** GIGOT. *net*, \$2.75.
- CLERGYMAN'S HANDBOOK OF LAW.** SCANLON. *net*, \$2.25.
- COMBINATION RECORD FOR SMALL PARISHES.** *net*, \$8.00.
- COMMENTARY ON THE PSALMS.** BERRY. *net*, \$3.50.
- COMPENDIUM JURIS CANONICI AD USUM CLERI ET SEMINARIORUM HUIUS REGIONIS ACCOMMODATUM.** SMITH. *net*, \$2.50.
- COMPENDIUM JURIS REGULARIUM.** BACHOFEN. *net*, \$3.50.
- COMPENDIUM SACRÆ LITURGICÆ.** WAPPELHORST, O.F.M. *net*, \$3.00.
- CONSECRANDA.** SCHULTE. *net*, \$2.75.
- ECCLESIASTICAL DICTIONARY.** THEIN. 4to, half mor. *net*, \$6.50.
- GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES.** GIGOT. *net*, \$4.00.
- GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES.** Abridged edition. GIGOT. *net*, \$2.75.
- HOLY BIBLE, THE.** Large type, handy size. Cloth, \$2.25.
- JESUS LIVING IN THE PRIEST.** MILLET, S.J.-BYRNE. *net*, \$3.25.
- MANUAL OF HOMILETICS AND CATECHETICS.** SCHUECH-LUEBERMANN. *net*, \$2.25.
- MANUAL OF MORAL THEOLOGY.** SLATER, S.J. 2 vols. *net*, \$8.00.
- MARRIAGE LEGISLATION IN THE NEW CODE.** AYRINHAC, S.S. *net*, \$2.50.
- MARRIAGE RITUAL.** Cloth, gilt edges, *net*, \$1.50; sheepskin, gilt edges, *net*, \$2.50; real morocco, gilt edges, *net*, \$3.50.
- MESSAGE OF MOSES AND MODERN HIGHER CRITICISM.** GIGOT. Paper. *net*, \$0.15.
- MORAL PRINCIPLES AND MEDICAL PRACTICE.** COPPENS, S.J. *net*, \$1.50.
- OUTLINES OF DOGMATIC THEOLOGY.** HUNTER, S.J. 3 vols., *net*, \$7.50.
- OUTLINES OF JEWISH HISTORY, FROM ABRAHAM TO OUR LORD.** GIGOT. *net*, \$2.75.
- OUTLINES OF NEW TESTAMENT HISTORY.** GIGOT. *net*, \$2.75.
- PASTORAL THEOLOGY.** STANG. *net*, \$2.25.
- PENAL LEGISLATION IN THE NEW CODE OF CANON LAW.** AYRINHAC, S.S. *net*, \$3.00.
- PHILOSOPHIA MORALI, DE.** RUSSO, S.J. Half leather, *net*, \$2.75.
- PREPARATION FOR MARRIAGE.** McHUGH, O.P. *net*, \$0.60.
- PRAXIS SYNODALIS.** Manuale Synodi Diocesanae ac Provincialis Celebranda. *net*, \$1.00.
- QUESTIONS OF MORAL THEOLOGY.** SLATER, S.J. *net*, \$3.00.
- RITUALE COMPENDIOSUM.** Cloth, *net*, \$1.25; seal, *net*, \$2.00.
- SANCTUARY BOYS' ILLUSTRATED MANUAL.** McCALLEN, S.S. *net*, \$1.00.
- SHORT HISTORY OF MORAL THEOLOGY.** SLATER, S.J. *net*, \$0.75.
- SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT.** GIGOT. Part I. *net*, \$2.75. Part II, *net*, \$3.25.
- SPIRAGO'S METHOD OF CHRISTIAN DOCTRINE.** MESSMER. *net*, \$2.50.
- TEXTUAL CONCORDANCE OF THE HOLY SCRIPTURES.** WILLIAMS. *net*, \$5.75.
- WHAT CATHOLICS HAVE DONE FOR SCIENCE.** BRENNAN. *net*, \$1.50.

IV. SERMONS

- CHRISTIAN MYSTERIES.** BONOMELLI, D.D.-BYRNE. 4 vols., *net*, \$9.00.
- EIGHT-MINUTE SERMONS.** DEMOUY. 2 vols., *net*, \$4.00.
- HOMILIES ON THE COMMON OF SAINTS.** BONOMELLI-BYRNE. 2 vols., *net*, \$4.50.
- HOMILIES ON THE EPISTLES AND GOSPELS.** BONOMELLI-BYRNE. 4 vols., *net*, \$9.00.
- MASTER'S WORD, THE, IN THE EPISTLES AND GOSPELS.** FLYNN. 2 vols., *net*, \$4.00.

OUTLINES OF SERMONS FOR
 YOUNG MEN AND YOUNG
 WOMEN. SCHUEN-WIRTH. *net*, \$3.50.
 POPULAR SERMONS ON THE CAT-
 ECHISM. BAMBERG-THURSTON, S.J.
 3 vols., *net*, \$8.50.
 PULPIT SKETCHES. LAMBERT. *net*,
 \$2.25.
 SERMONS. CANON SHEEHAN. *net*,
 \$3.00.
 SERMONS FOR CHILDREN'S
 MASSES. FRASSINETTI-LINGS. *net*,
 \$2.50.
 SERMONS FOR THE SUNDAYS
 AND CHIEF FESTIVALS OF THE
 ECCLESIASTICAL YEAR. POTT-
 GEISSER, S.J. 2 vols., *net*, \$5.00.
 SERMONS ON OUR BLESSED LADY.
 FLYNN. *net*, \$2.50.
 SERMONS ON THE BLESSED SAC-
 RAMENT. SCHEURER-LASANCE. *net*,
 \$2.50.
 SERMONS ON THE CHIEF CHRIS-
 TIAN VIRTUES. HUNOLT-WIRTH
net, \$2.75.
 SERMONS ON THE DUTIES OF
 CHRISTIANS. HUNOLT-WIRTH.
net, \$2.75.
 SERMONS ON THE FOUR LAST
 THINGS. HUNOLT-WIRTH. *net*, \$2.75.
 SERMONS ON THE SEVEN DEADLY
 SINS. HUNOLT-WIRTH. *net*, \$2.75.
 SERMONS ON THE VIRTUE AND
 THE SACRAMENT OF PENANCE.
 HUNOLT-WIRTH. *net*, \$2.75.
 SERMONS ON THE MASS, THE SAC-
 RAMENTS AND THE SACRA-
 MENTALS. FLYNN. *net*, \$2.75.
 SHORT SERMONS FOR LOW
 MASSES. SCHOUPE, S.J. *net*, \$2.25.

V. HISTORY, BIOGRAPHY, HAGIOLOGY, TRAVEL

AUTOBIOGRAPHY OF ST. IGNA-
 TIUS LOYOLA. O'CONNOR, S.J.
net, \$1.75.
 BEGINNINGS OF CHRISTIANITY.
 SHAHAN. *net*, \$3.00.
 CAMILLUS DE LELLIS. By a
 SISTER OF MERCY. *net*, \$1.75.
 CHILD'S LIFE OF ST. JOAN OF
 ARC. MANNIX. *net*, \$1.50.
 GROWTH AND DEVELOPMENT OF
 THE CATHOLIC SCHOOL SYS-
 TEM IN THE UNITED STATES.
 BURNS, C.S.C. *net*, \$2.50.
 HISTORY OF ECONOMICS. DEWE.
net, \$2.00.
 HISTORY OF THE CATHOLIC
 CHURCH. BRUECK. 2 vols., *net*,
 \$5.50.
 HISTORY OF THE CATHOLIC
 CHURCH. BUSINGER-BRENNAN. *net*,
 \$3.50.
 HISTORY OF THE CATHOLIC
 CHURCH. BUSINGER-BRENNAN.
net, \$5.75.
 HISTORY OF THE PROTESTANT
 REFORMATION. COBBETT-GAS-
 QUET. *net*, \$1.25.
 HISTORY OF THE MASS. O'BRIEN.
net, \$2.00.
 HOLINESS OF THE CHURCH IN
 THE NINETEENTH CENTURY.
 KEMPF, S.J. *net*, \$2.75.
 LIFE OF ST. MARGARET MARY
 ALACOQUE. Illustrated. BOUGAUD.
net, \$2.75.
 LIFE OF CHRIST. BUSINGER-BREN-
 NAN. Illustrated. Half morocco, gilt
 edges, *net*, \$15.00.
 LIFE OF CHRIST. Illustrated. BUS-
 INGER-MULLETT. *net*, \$3.50.
 LIFE OF CHRIST. COCHEM. *net*,
 \$1.25.
 LIFE OF ST. IGNATIUS LOYOLA.
 GENELLI, S.J. *net*, \$1.25.
 LIFE OF MADEMOISELLE LE
 GRAS. *net*, \$1.25.
 LIFE OF POPE PIUS X. Illustrated.
net, \$3.50.
 LIFE OF SISTER ANNE KATHAR-
 INE EMMERICH. MCGOWAN,
 O.S.A. *net*, \$2.50.
 LIFE OF THE BLESSED VIRGIN.
 ROHNER. *net*, \$1.25.
 LITTLE LIVES OF THE SAINTS
 FOR CHILDREN. BERTHOLD. *net*,
 \$1.25.
 LITTLE PICTORIAL LIVES OF THE
 SAINTS. With 400 illustrations.
net, \$2.00.
 LIVES OF THE SAINTS. BUTLER.
net, \$1.25.
 LOURDES. CLARKE, S.J. *net*, \$1.25.
 MARY THE QUEEN. By a Relig-
 ious. *net*, \$0.75.
 MIDDLE AGES, THE. SHAHAN. *net*,
 \$3.00.
 NAMES THAT LIVE IN CATHOLIC
 HEARTS. SADLIER. *net*, \$1.25.
 OUR OWN ST. RITA. CORCORAN,
 O.S.A. *net*, \$1.50.
 PATRON SAINTS FOR CATHOLIC
 YOUTH. MANNIX. 3 vols. Each,
net, \$1.25.
 PICTORIAL LIVES OF THE SAINTS.
 With nearly 400 illustrations and over
 600 pages. *net*, \$5.00.
 POPULAR LIFE OF ST. TERESA.
 L'ABBÉ JOSEPH. *net*, \$1.25.

- PRINCIPLES ORIGIN AND ESTABLISHMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. BURNS, C.S.C. *net*, \$2.50.
- RAMBLES IN CATHOLIC LANDS. BARRETT, O.S.B. Illustrated. *net*, \$3.50.
- ROMA. Pagan Subterranean and Modern Rome in Word and Picture. By REV. ALBERT KUHN, O.S.B., D.D. Preface by CARDINAL GIBBONS. 617 pages. 744 illustrations. 48 full-page inserts, 3 plans of Rome in colors. 8½ x 12 inches. Red im. leather, gold side. *net*, \$15.00.
- ROMAN CURIA AS IT NOW EXISTS. MARTIN, S.J. *net*, \$2.50.
- ST. ANTHONY. WARD. *net*, \$1.25.
- ST. FRANCIS OF ASSISI. DUBOIS, S.M. *net*, \$1.25.
- ST. JOAN OF ARC. LYNCH, S.J. Illustrated. *net*, \$2.75.
- SAINTS AND PLACES. By JOHN AYSCOUGH. Illustrated. *net*, \$3.00.
- SHORT LIVES OF THE SAINTS. DONNELLY. *net*, \$0.90.
- STORY OF JESUS SIMPLY TOLD FOR THE YOUNG, THE. MULHOLLAND. *net*, \$1.00.
- STORY OF THE DIVINE CHILD. Told for Children. LINGS. *net*, \$0.75.
- STORY OF THE ACTS OF THE APOSTLES. LYNCH, S.J. Illustrated. *net*, \$2.75.
- WOMEN OF CATHOLICITY. SADDLER. *net*, \$1.25.

VI. JUVENILES

FATHER FINN'S BOOKS.

Each, *net*, \$1.50.

FACING DANGER.

HIS LUCKIEST YEAR. A Sequel to "Lucky Bob."

LUCKY BOB.

PERCY WYNN; OR, MAKING A BOY OF HIM.

TOM PLAYFAIR; OR, MAKING A START.

CLAUDE LIGHTFOOT; OR, HOW THE PROBLEM WAS SOLVED.

HARRY DEE; OR, WORKING IT OUT.

ETHELRED PRESTON; OR, THE ADVENTURES OF A NEW-COMER.

THE BEST FOOT FORWARD; AND OTHER STORIES.

CUPID OF CAMPION.

THAT FOOTBALL GAME, AND WHAT CAME OF IT.

THE FAIRY OF THE SNOWS.

THAT OFFICE BOY.

HIS FIRST AND LAST APPEARANCE.

MOSTLY BOYS. SHORT STORIES.

FATHER SPALDING'S BOOKS.

Each, *net*, \$1.50.

HELD IN THE EVERGLADES.

AT THE FOOT OF THE SANDHILLS.

THE CAVE BY THE BEECH FORK.

THE SHERIFF OF THE BEECH FORK.

THE CAMP BY COPPER RIVER.

THE RACE FOR COPPER ISLAND.

THE MARKS OF THE BEAR CLAWS.

THE OLD MILL ON THE WITH-ROSE.

THE SUGAR CAMP AND AFTER.

ADVENTURE WITH THE APACHES.

FERRY. *net*, \$0.75.

ALTHEA. NIRDLINGER. *net*, \$1.00.

AS GOLD IN THE FURNACE.

COPUS, S.J. *net*, \$1.50.

AS TRUE AS GOLD. MANNIX. *net*, \$0.75.

AT THE FOOT OF THE SANDHILLS. SPALDING, S.J. *net*, \$1.50.

BELL FOUNDRY. SCHACHING, *net*, \$0.75.

BERKLEYS, THE. WIGHT. *net*, \$0.75.

BEST FOOT FORWARD, THE. FINN, S.J. *net*, \$1.50.

BETWEEN FRIENDS. AUMERLE. *net*, \$1.00.

BISTOURI. MELANDRI. *net*, \$0.75.

BLISSYLVANIA POST-OFFICE. TAGGART. *net*, \$0.75.

BOB O'LINK. WAGGAMAN. *net*, \$0.75.

BROWNIE AND I. AUMERLE. *net*, \$1.00.

BUNT AND BILL. MULHOLLAND. *net*, \$0.75.

BY BRANSCOME RIVER. TAGGART. *net*, \$0.75.

CAMP BY COPPER RIVER. SPALDING, S.J. *net*, \$1.50.

CAPTAIN TED. WAGGAMAN. *net*, \$1.00.

CAVE BY THE BEECH FORK. SPALDING, S.J. *net*, \$1.50.

CHARLIE CHITTYWICK. BEARNE, S.J. *net*, \$1.50.

CHILDREN OF CUPA. MANNIX. *net*, \$0.75.
 CHILDREN OF THE LOG CABIN. DELAMARE. *net*, \$1.00.
 CLARE LORAINÉ. "LEE." *net*, \$1.00.
 CLAUDE LIGHTFOOT. FINN, S.J. *net*, \$1.50.
 CUPA REVISITED. MANNIX. *net*, \$0.75.
 CUPID OF CAMPION. FINN, S.J. *net*, \$1.50.
 DADDY DAN. WAGGAMAN. *net*, \$0.75.
 DEAR FRIENDS. NIRDLINGER. *net*, \$1.00.
 DIMPLING'S SUCCESS. MULHOLLAND. *net*, \$0.75.
 ETHELRED PRESTON. FINN, S.J. *net*, \$1.50.
 EVERY-DAY GIRL, AN. CROWLEY. *net*, \$0.75.
 FACING DANGER. FINN, S.J. *net*, \$1.50.
 FAIRY OF THE SNOWS. FINN, S.J. *net*, \$1.50.
 FINDING OF TONY. WAGGAMAN. *net*, \$1.50.
 FIVE BIRDS IN A NEST. DELAMARE. *net*, \$1.00.
 FIVE O'CLOCK STORIES. By a Religious. *net*, \$1.00.
 FLOWER OF THE FLOCK. EGAN. *net*, \$1.50.
 FOR THE WHITE ROSE. HINKSON. *net*, \$0.75.
 FRED'S LITTLE DAUGHTER. SMITH. *net*, \$0.75.
 FREDDY CARR'S ADVENTURES. GARROLD, S.J. *net*, \$1.00.
 FREDDY CARR AND HIS FRIENDS. GARROLD, S.J. *net*, \$1.00.
 GOLDEN LILY, THE. HINKSON. *net*, \$0.75.
 GREAT CAPTAIN, THE. HINKSON. *net*, \$0.75.
 HALDEMAN CHILDREN, THE. MANNIX. *net*, \$0.75.
 HARMONY FLATS. WHITMIRE. *net*, \$1.00.
 HARRY DEE. FINN, S.J. *net*, \$1.50.
 HARRY RUSSELL. COPUS, S.J. *net*, \$1.50.
 HEIR OF DREAMS, AN. O'MALLEY. *net*, \$0.75.
 HELD IN THE EVERGLADES. SPALDING, S.J. *net*, \$1.50.
 HIS FIRST AND LAST APPEARANCE. FINN, S.J. *net*, \$1.50.
 HIS LUCKIEST YEAR. FINN, S.J. *net*, \$1.50.
 HOSTAGE OF WAR, A. BONESTEEL. *net*, \$0.75.
 HOW THEY WORKED THEIR WAY. EGAN. *net*, \$1.00.
 IN QUEST OF ADVENTURE. MANNIX. *net*, \$0.75.
 IN QUEST OF THE GOLDEN CHEST. BARTON. *net*, \$1.00.
 JACK. By a Religious, H.C.J. *net*, \$0.75.
 JACK-O'LANTERN. WAGGAMAN. *net*, \$0.75.
 JACK HILDRETH ON THE NILE. TAGGART. *net*, \$1.00.
 JUNIOR'S OF ST. BEDE'S. BRYSON. *net*, \$1.00.
 JUVENILE ROUND TABLE. First Series. *net*, \$1.50.
 JUVENILE ROUND TABLE. Second Series. *net*, \$1.50.
 KLONDIKE PICNIC, A. DONNELLY. *net*, \$1.00.
 LEGENDS AND STORIES OF THE HOLY CHILD JESUS. LUTZ. *net*, \$1.00.
 LITTLE APOSTLE ON CRUTCHES. DELAMARE. *net*, \$0.75.
 LITTLE GIRL FROM BACK EAST. ROBERTS. *net*, \$0.75.
 LITTLE LADY OF THE HALL. RYEMAN. *net*, \$0.75.
 LITTLE MARSHALLS AT THE LAKE. NIXON-ROULET. *net*, \$1.00.
 LITTLE MISSY. WAGGAMAN. *net*, \$0.75.
 LOYAL BLUE AND ROYAL SCARLET. TAGGART. *net*, \$1.50.
 LUCKY BOB. FINN, S.J. *net*, \$1.50.
 MADCAP SET AT ST. ANNE'S. BRUNOWE. *net*, \$0.75.
 MAD KNIGHT, THE. SCHACHING. *net*, \$0.75.
 MAKING OF MORTLAKE. COPUS, S.J. *net*, \$1.50.
 MAN FROM NOWHERE. SADLIER. *net*, \$1.50.
 MARKS OF THE BEAR CLAWS. SPALDING, S.J. *net*, \$1.50.
 MARY TRACY'S FORTUNE. SADLIER. *net*, \$0.75.
 MELOR OF THE SILVER HAND. BEARNE, S.J. *net*, \$1.50.
 MILLY AVELING. SMITH. *net*, \$1.00.
 MIRALDA. JOHNSON. *net*, \$0.75.
 MORE FIVE O'CLOCK STORIES. By a Religious. *net*, \$1.00.
 MOSTLY BOYS. FINN, S.J. *net*, \$1.50.
 MYSTERIOUS DOORWAY. SADLIER. *net*, \$0.75.
 MYSTERY OF HORNEY HALL. SADLIER. *net*, \$1.00.
 MYSTERY OF CLEVERLY. BARTON. *net*, \$1.00.
 NAN NOBODY. WAGGAMAN. *net*, \$0.75.

NED RIEDER. WEHS. *net*, \$1.00.
 NEW SCHOLAR AT ST. ANNE'S.
 BRUNOWE. *net*, \$1.00.
 OLD CHARLMONT'S SEED-BED.
 SMITH. *net*, \$0.75.
 OLD MILL ON THE WITHROSE.
 SPALDING, S.J. *net*, \$1.50.
 ON THE OLD CAMPING GROUND.
 MANNIX. *net*, \$1.50.
 OUR LADY'S LUTENIST. BEARNE,
 S.J. *net*, \$1.50.
 PANTO AND PANCHITA. MAN-
 NIX. *net*, \$0.75.
 PAULINE ARCHER. SADLER. *net*,
 \$0.75.
 PERCY WYNN. FINN, S.J. *net*, \$1.50.
 PERIL OF DIONYSIO. MANNIX.
net, \$0.75.
 PETRONILLA. DONNELLY. *net*,
 \$1.00.
 PICKLE AND PEPPER. DORSEY.
net, \$1.50.
 PILGRIM FROM IRELAND. CAR-
 NOT. *net*, \$0.75.
 PLAYWATER PLOT, THE. WAGGA-
 MAN. *net*, \$1.00.
 POLLY DAY'S ISLAND. ROBERTS.
net, \$1.50.
 POVERINA. BUCKENHAM. *net*, \$1.00.
 QUEEN'S PAGE, THE. HINKSON. *net*,
 \$0.75.
 QUEEN'S PROMISE, THE. WAGGA-
 MAN. *net*, \$1.00.
 QUEST OF MARY SELWYN. CLEM-
 ENTIA. *net*, \$1.50.
 RACE FOR COPPER ISLAND. SPALD-
 ING, S.J. *net*, \$1.50.
 RECRUIT TOMMY COLLINS.
 BONESTEEL. *net*, \$0.75.
 RIDINGDALE FLOWER SHOW.
 BEARNE. S.J. *net*, \$1.50.
 ROMANCE OF THE SILVER SHOON.
 BEARNE, S.J. *net*, \$1.50.
 ST. CUTHBERT'S. COPUS, S.J. *net*,
 \$1.50.
 SANDY JOE. WAGGAMAN. *net*,
 \$1.50.
 SEA-GULL'S ROCK. SANDEAU. *net*,
 \$0.75.
 SEVEN LITTLE MARSHALLS.
 NIXON-ROULET. *net*, \$0.75.
 SHADOWS LIFTED. COPUS, S.J.
net, \$1.50.
 SHEER PLUCK. BEARNE, S.J. *net*,
 \$1.50.
 SHERIFF OF THE BEECH FORK.
 SPALDING, S.J. *net*, \$1.50.
 SHIPMATES. WAGGAMAN. *net*, \$1.00.
 SUGAR CAMP AND AFTER. SPALD-
 ING, S.J. *net*, \$1.50.
 SUMMER AT WOODVILLE. SAD-
 LIER. *net*, \$0.75.
 TALES AND LEGENDS OF THE
 MIDDLE AGES. DE CAPELLA. *net*,
 \$1.00.
 TALISMAN, THE. SADLER. *net*,
 \$1.00.
 TAMING OF POLLY. DORSEY. *net*,
 \$1.50.
 THAT FOOTBALL GAME. FINN, S.J.
net, \$1.50.
 THAT OFFICE BOY. FINN, S.J. *net*,
 \$1.50.
 THREE LITTLE GIRLS AND ESPE-
 CIALY ONE. TAGGART. *net*, \$0.75.
 TOLD IN THE TWILIGHT. SALOME.
net, \$1.00.
 TOM LOSELY; BOY. COPUS, S.J.
net, \$1.50.
 TOM PLAYFAIR. FINN, S.J. *net*,
 \$1.50.
 TOM'S LUCK-POT. WAGGAMAN. *net*,
 \$0.75.
 TOORALLADDY. WALSH. *net*, \$0.75.
 TRANSPLANTING OF TESSIE.
 WAGGAMAN. *net*, \$1.00.
 TREASURE OF NUGGET MOUN-
 TAIN. TAGGART. *net*, \$1.00.
 TWO LITTLE GIRLS. MACK. *net*,
 \$0.75.
 UNCLE FRANK'S MARY. CLEMEN-
 TIA. *net*, \$1.50.
 UPS AND DOWNS OF MARJORIE.
 WAGGAMAN. *net*, \$0.75.
 VIOLIN MAKER. SMITH. *net*, \$0.75.
 WINNETOU, THE APACHE
 KNIGHT. TAGGART. *net*, \$1.00.
 YOUNG COLOR GUARD. BONN-
 STEEL. *net*, \$0.75.

VII. NOVELS

ISABEL C. CLARKE'S GREAT NOV-
 ELS. Each, *net*, \$2.25.
 URSULA FINCH.
 THE ELSTONES.
 EUNICE.
 LADY TRENT'S DAUGHTER
 CHILDREN OF EVE.
 THE DEEP HEART.
 WHOSE NAME IS LEGION.
 FINE CLAY.
 PRISONERS' YEARS.
 THE REST HOUSE.
 ONLY ANNE.
 THE SECRET CITADEL.
 BY THE BLUE RIVER.
 AGATHA'S HARD SAYING. MUL-
 HOLLAND. *net*, \$1.65.
 ALBERTA: ADVENTURESS. L'ER-
 MITTE. 8vo *net*, \$2.25.
 BACK TO THE WORLD. CHAMPOL.
net, \$2.25.

BARRIER, THE. BAZIN. *net* \$1.65.
 BALLADS OF CHILDHOOD. Poems.
 EARLS, S.J. 12mo. *net*, \$1.50.
 BLACK BROTHERHOOD, THE.
 GARROLD, S.J. *net*, \$2.25.
 BOND AND FREE. CONNOR. *net*,
 \$1.00.
 "BUT THY LOVE AND THY
 GRACE." FINN, S.J. *net*, \$1.50.
 BY THE BLUE RIVER. CLARKE.
net, \$2.25.
 CARROLL DARE. WAGGAMAN. *net*,
 \$1.25.
 CIRCUS-RIDER'S DAUGHTER.
 BRACKEL. *net*, \$1.25.
 CHILDREN OF EVE. CLARKE. *net*,
 \$2.25.
 CONNOR D'ARCY'S STRUGGLES.
 BERTHOLDS. *net*, \$1.25.
 CORINNE'S VOW. WAGGAMAN. *net*,
 \$1.25.
 DAUGHTER OF KINGS, A. HINK-
 SON. *net*, \$2.25.
 DEEP HEART, THE. CLARKE. *net*,
 \$2.25.
 DION AND THE SIBYLS. KEON.
net, \$1.25.
 ELDER MISS AINSBOROUGH, THE
 TAGGART. *net*, \$1.25.
 ELSTONES, THE. CLARKE. *net*, \$2.25.
 EUNICE. CLARKE. *net*, \$2.25.
 FABIOLA. WISEMAN. *net*, \$1.00.
 FABIOLA'S SISTERS. CLARKE. *net*,
 \$1.25.
 FATAL BEACON, THE. BRACKEL.
net, \$1.25.
 FAUSTULA. AYSCOUGH. *net*, \$2.25.
 FINE CLAY. CLARKE. *net*, \$2.25.
 FORGIVE AND FORGET. LINGEN.
net, \$1.25.
 GRAPES OF THORNS. WAGGAMAN.
net, \$1.25.
 HEART OF A MAN. MAHER. *net*,
 \$2.25.
 HEARTS OF GOLD. EDHOR. *net*,
 \$1.25.
 HEIRESS OF CRONENSTEIN.
 HAHN-HAHN. *net*, \$1.00.
 HER BLIND FOLLY. HOLT. *net*,
 \$1.25.
 HER FATHER'S DAUGHTER. HINK-
 SON. *net*, \$2.25.
 HER FATHER'S SHARE. POWER.
net, \$1.25.
 HER JOURNEY'S END. COOKE.
net, \$1.25.
 IDOLS; or THE SECRET OF THE
 RUE CHAUSSE D'ANTIN. DE
 NAVERY. *net*, \$1.25.
 IN GOD'S GOOD TIME. ROSS. *net*,
 \$1.00.
 IN SPITE OF ALL. STANFORTH, *net*,
 \$1.25.
 IN THE DAYS OF KING HAL.
 TAGGART. *net*, \$1.25.
 IVY HEDGE, THE. EGAN. *net*,
 \$2.25.
 KIND HEARTS AND CORONETS.
 HARRISON. *net*, \$1.25.
 LADY TRENT'S DAUGHTER.
 CLARKE. *net*, \$2.25.
 LIGHT OF HIS COUNTENANCE.
 HART. *net*, \$1.00.
 "LIKE UNTO A MERCHANT."
 GRAY. *net*, \$2.25.
 LINKED LIVES. DOUGLAS. *net*, \$2.25.
 LITTLE CARDINAL. PARR. *net*,
 \$1.65.
 LOVE OF BROTHERS. HINKSON. *net*,
 \$2.25.
 MARCELLA GRACE. MULHOLLAND.
net, \$1.25.
 MARIE OF THE HOUSE D'ANTERS.
 EARLS, S.J. *net*, \$2.25.
 MELCHIOR OF BOSTON. EARLS,
 S.J. *net*, \$1.25.
 MIGHTY FRIEND, THE. L'ERMITE.
net, \$2.25.
 MIRROR OF SHALOTT. BENSON.
net, \$2.25.
 MISS ERIN. FRANCIS. *net*, \$1.25.
 MR. BILLY BUTTONS. LECKY. *net*,
 \$1.65.
 MONK'S PARDON, THE. DE NAV-
 ERY. *net*, \$1.25.
 MY LADY BEATRICE. COOKE. *net*,
 \$1.00.
 NOT A JUDGMENT. KEON. *net*,
 \$1.65.
 ONLY ANNE. CLARKE. *net*, \$2.25.
 OTHER MISS LISLE. MARTIN. *net*,
 \$1.00.
 OUT OF BONDAGE. HOLT. *net*,
 \$1.25.
 OUTLAW OF CAMARGUE. DE LA-
 MOTHE. *net*, \$1.25.
 PASSING SHADOWS. YORKE. *net*,
 \$1.65.
 PERE MONNIER'S WARD. LECKY.
net, \$1.65.
 PILKINGTON HEIR, THE. SAD-
 LIER. *net*, \$1.25.
 PRISONERS' YEARS. CLARKE. *net*,
 \$2.25.
 PRODIGAL'S DAUGHTER, THE,
 AND OTHER STORIES. BUGG.
net, \$1.50.
 PROPHET'S WIFE. BROWNE. *net*,
 \$1.25.
 RED INN OF ST. LYPHAR. SAD-
 LIER. *net*, \$1.25.
 REST HOUSE, THE. CLARKE. *net*,
 \$2.25.
 ROSE OF THE WORLD. MARTIN.
net, \$1.25.

- ROUND TABLE OF AMERICAN CATHOLIC NOVELISTS. *net*, \$1.25.
 ROUND TABLE OF FRENCH CATHOLIC NOVELISTS. *net*, \$1.25.
 ROUND TABLE OF GERMAN CATHOLIC NOVELISTS. *net*, \$1.25.
 ROUND TABLE OF IRISH AND ENGLISH CATHOLIC NOVELISTS. *net*, \$1.25.
 RUBY CROSS, THE. WALLACE. *net*, \$1.25.
 RULER OF THE KINGDOM. KEON. *net*, \$1.65.
 SECRET CITADEL, THE. CLARKE. *net*, \$2.25.
 SECRET OF THE GREEN VASE. COOKE. *net*, \$1.00.
 SHADOW OF EVERSLEIGH. LANS-
 DOWNE. *net*, \$1.00.
 SHIELD OF SILENCE. HENRY-RUF-
 FIN. *net*, \$2.25.
 SO AS BY FIRE. CONNOR. *net*, \$1.25.
 SON OF SIRO, THE. COPUS, S.J. *net*, \$2.25.
 STORY OF CECILIA, THE. HINKSON. *net*, \$1.65.
 STUORE. EARLS, S.J. *net*, \$1.50.
 TEMPEST OF THE HEART. GRAY. *net*, \$1.25.
 TEST OF COURAGE. ROSS. *net*, \$1.00.
 THE MAN'S DAUGHTER. ROSS. *net*, \$1.25.
 THEIR CHOICE. SKINNER. *net*, \$1.00.
 THROUGH THE DESERT. SIEN-
 KIEWICZ. *net*, \$2.25.
 TIDEWAY, THE. AYSCOUGH. *net*, \$2.25.
 TRAINING OF SILAS. DEVINE. *net*, \$1.65.
 TRUE STORY OF MASTER GERARD. SADLER. *net*, \$1.65.
 TURN OF THE TIDE, THE. GRAY. *net*, \$1.25.
 UNBIDDEN GUEST, THE. COOKE. *net*, \$1.00.
 UNDER THE CEDARS AND THE STARS. CANON SHEEHAN. *net*, \$2.25.
 UP IN ARDMUIRLAND. BARRETT, O.S.B. *net*, \$1.65.
 URSULA FINCH. CLARKE. *net*, \$2.25.
 VOCATION OF EDWARD CONWAY, THE. EGAN. *net*, \$1.65.
 WARGRAVE TRUST, THE. REID. *net*, \$1.65.
 WAR MOTHERS. Poems. GARESCHÉ, S.J. *net*, \$0.60.
 WAY THAT LED BEYOND, THE. HARRISON. *net*, \$1.25.
 WEDDING BELLS OF GLENDA-
 LOUGH, THE. EARLS, S.J. *net*, \$2.25.
 WHEN LOVE IS STRONG. KEON. *net*, \$1.65.
 WHOSE NAME IS LEGION. CLARKE. *net*, \$2.25.
 WOMAN OF FORTUNE, A. REID. *net*, \$1.65.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Feb. 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive,
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 017 352 480 8

